

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, No. 12

SEPTEMBER, 1926

Feast of Jesus Christ, Our King

Farm Exodus and the Rural Church

Moral Aspects of Sterilization

A Medieval Outdoor Preacher

The Impediment of Crimen

Morning Meditation

Liturgical Notes—Roman Documents

Answers to Questions

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The Homiletic and Pastoral Review

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VOL. XXVI, No. 12

SEPTEMBER, 1926

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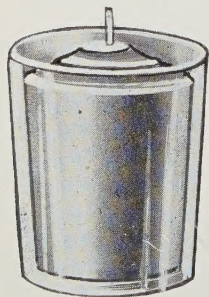


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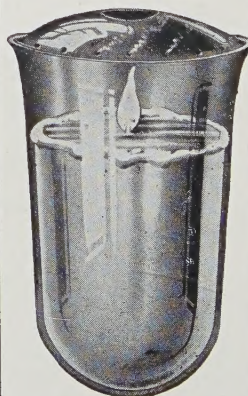


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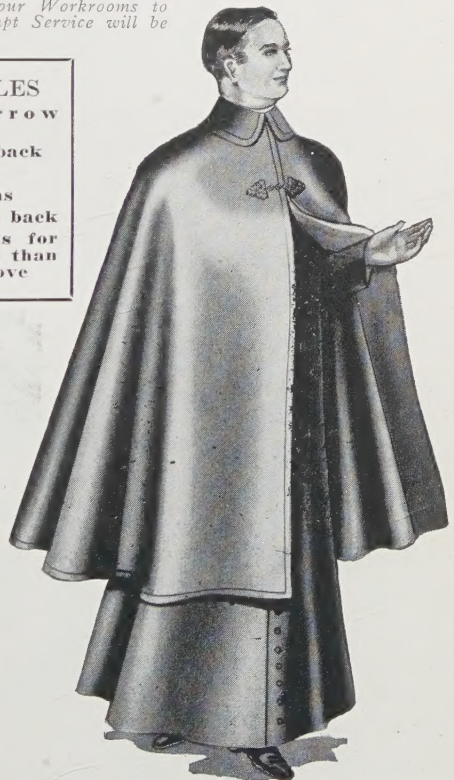
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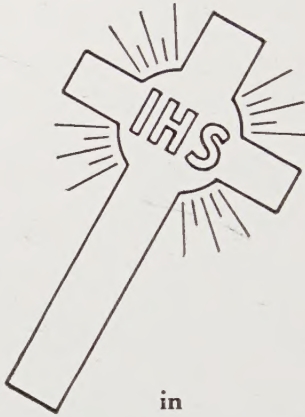


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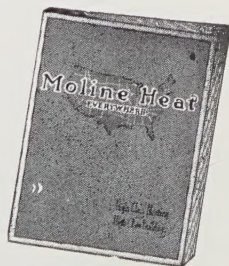
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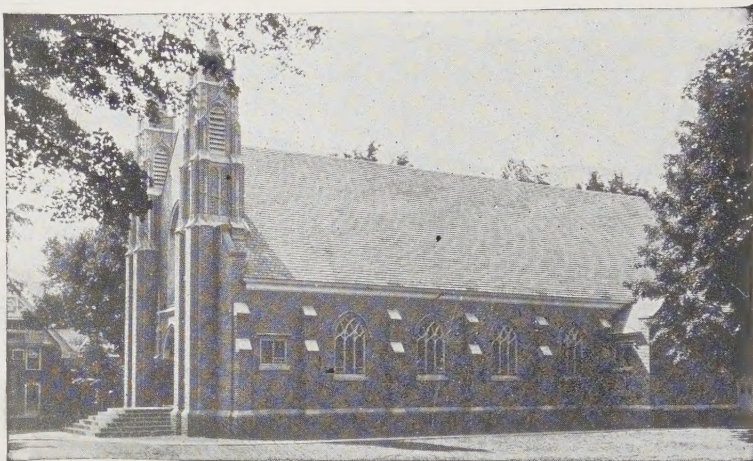
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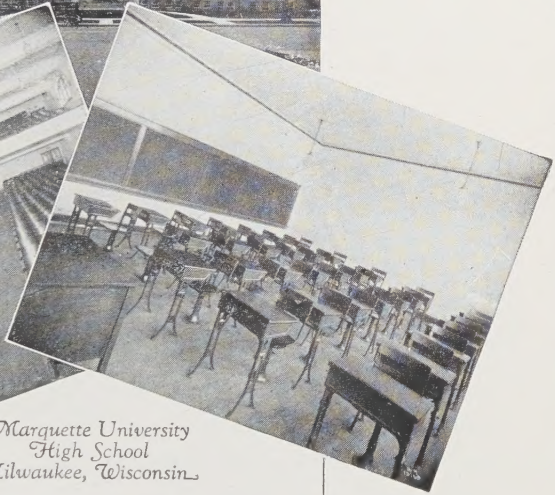
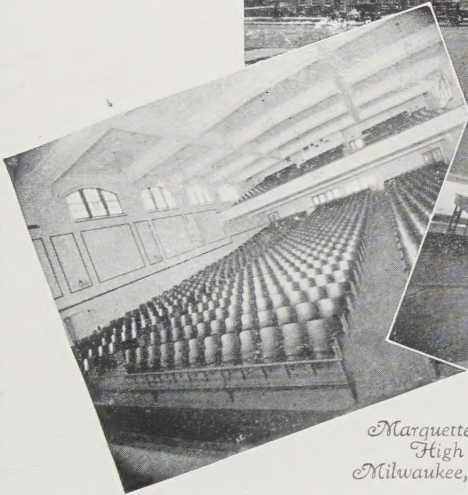
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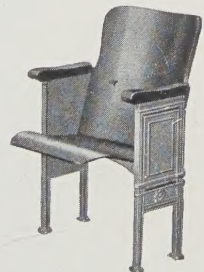
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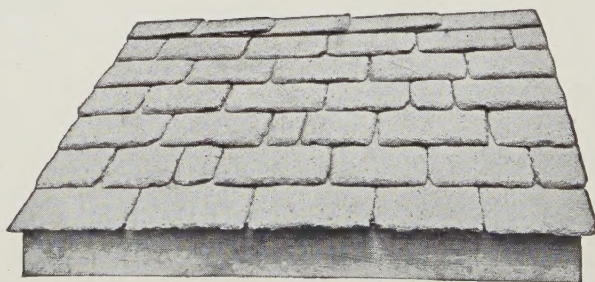
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The Homiletic and Pastoral Review

Vol. XXVI

SEPTEMBER, 1926

No. 12

PASTORALIA

Moral Aspects of Sterilization

With the aim of Eugenics, if it remains within reasonable and attainable limits, we have no quarrel. Health is a desirable thing. To endeavor to eliminate or at least to reduce disease, is a laudable enterprise. This is the object of medicine, and Holy Writ itself has words of praise for the physician. If it is right for the individual to seek health and physical wellbeing, it cannot be wrong for the race. Hence, we say that there is nothing objectionable in a movement that aims at the production of a healthy and sturdy race, provided that in the pursuit of this laudable goal values of a higher order are not sacrificed or jeopardized. "No one," writes Father Valère Fallon, S.J., "will deny that each generation can and ought to pay attention to the maintenance and, if possible, improvement of its own state. Why should each generation confine its concern to itself, and say, 'After me the deluge'? Why should it not also think of the future, and ensure, by methods which are moral, that future generations shall be free from the very grave defects from which it has itself suffered, and from those extremely harmful propensities which have made the practice of duty so difficult? From the moral point of view, the object of Eugenics is as praiseworthy as that of medicine."¹ In this sense the object aimed at by Eugenics is not only licit but a duty, if not of justice, at least of charity.

¹ "Eugenics" (New York City). "Der Rassenkunde letztes Ziel ist die Aufzucht einer körperlich, geistig und sittlich gesunden Menschheit, die Erhaltung der guten Erbanlagen, wichtigste Aufgabe derzeit das Aufrütteln der Gleichgültigen oben und unten . . . Nun muss sich auch die Fürsorge, die Caritas und Nächstenliebe mit Lehre und Handhabung der Rassenpflege befassen. Wir können und sollen dies umsomehr tun, als Ziele und vielfach auch Grundlagen und Mittel der Rassenhygiene mit denen übereinstimmen, die uns aus der Christenlehre über Daseinszweck und Daseinspflichten bekannt sind. Wer sich also nicht darum kümmert, wie wir den Gefahren der Entartung und Verweichlichung begegnen, oder wer gar diese Gefahren leugnet, steht hinter seiner Zeit um ein Jahrhundert zurück" (Oskar Meister, "Rassenkunde und Seelsorge," in *Die Seelsorge*, May, 1926).

The problem, then, resolves itself into a question of the means to be employed, for in our philosophy a good end does not of itself legitimize all means. For us it is possible only to approve of such means that are either good in themselves or at least morally unexceptionable. All eugenic measures proposed will have to be subjected to a severe moral test, and can be passed upon favorably only when they do not conflict with the dictates of the eternal law.

One of the most radical measures proposed for the attainment of racial purification and improvement is surgical sterilization of the unfit in order to prevent the perpetuation of harmful hereditary strains. To the consideration of this proposal we will now give our attention.

THE RIGHT TO LIFE AND BODILY INTEGRITY

Neither the individual nor the State has an absolute dominion over life. The supreme lord over life is God, who has kindled the spark of life and who therefore, may extinguish it at His own pleasure. The individual may not recklessly or wantonly cast away his life, and the State may not arbitrarily take the life of its subjects. The rights of the State over life are considerably restricted, and are confined to certain definite circumstances.

The individual is also entitled to bodily integrity. Mutilation may not be inflicted upon him except in those instances which are provided for in the natural law. Besides, man may never be made a mere means either in the hands of another human individual or in those of the State. He cannot be simply sacrificed to the so-called common good, taken in the abstract and viewed as an end in itself.

These rights are the essential corollaries of the inherent dignity of man, and are accordingly inseparable from him. They remain as long as the individual retains his essential manhood.² They are his from the first moment of his conception to the last breath. Human personality is invested with something tremendously sacred which clings to man, to whatever depth of degradation he may fall. "There

² "The moral law infers an important duty from this truth: Whatever happens, man must always be treated as a brother, not as a slave, and still less as a brute beast. Thus, apart from the case of legitimate defense or of punishment imposed by law, the taking of human life is strictly forbidden. There can then be no question of suppressing the weak, diseased, abnormal, or defectives, by any kind of euthanasia. The respect due to human life is binding from the first instant when the child has commenced to live in its mother's womb right up to the time when death supervenes in the ordinary way of nature" (Father Fallon, *op. cit.*).

is," Father Fallon reminds us, "in every man, even the most degraded, something sacred which commands respect. There is in him a slumbering mind, a torpid will, a soul which sleeps. The organs are indeed defective. They stifle the inward flame, and prevent it from bursting forth and manifesting its brilliance. They cover up the gold with a formless, rough, opaque and perhaps repugnant dross. But the flame, the gold, the man is present there after all."³ Our age has forgotten this great truth, and must, therefore, be reminded of it. The present generation has lost its spiritual vision and sees only with the sensual eye. It can, therefore, almost in the same breath plead for the abolition of capital punishment and for the painless killing of incurables and defectives. To us, however, no outward deformity can completely conceal the imperishable human dignity. Man to us always is man, however much deformed and disgusting he may appear.

Therapeutic Sterilization

Sterilization having properly been classified as a grave mutilation, everything applies to it that the moral theologians lay down concerning this category.

The surgical removal of a diseased organ, even though it results in impotence or sterility, is according to the unanimous teaching of the theologians unquestionably permissible. We have in this case indirect sterilization, since it is not intended for its own sake but merely permitted as a concomitant effect. This case presents no difficulty, and gives rise to no dissenting opinions. Reason tells us that it is lawful to sacrifice the part in order to save the whole.⁴

But in connection with therapeutic sterilization a much more complicated and difficult situation presents itself. It is the case of an

³ *Op. cit.*

⁴ "The fourth case supposes that the vasectomy was done to cure the man of some malady. If there were a malady that endangered the patient's life or destroyed the health of the body, and it could be cured by vasectomy, the operation would of course be licit for the reasons given in the chapter on General Principles concerning mutilation . . . The operation of vasectomy as a cure for bodily ill has a very limited field. There are very many conditions in women where it is necessary to remove the ovaries or the tubes to save life, or to cure chronic invalidism of an unbearable nature. There is no objection to the removal of a tube or an ovary when such removal is absolutely necessary, but the necessity must be clearly evident. There is a tendency in some surgeons to mutilate women in this manner without sufficient reason or to follow out a therapeutic theory" (Austin O'Malley, M.D., Ph.D., LL.D., "The Ethics of Medical Homicide and Mutilation," New York City).

individual who suffers from morbid sexual erethism, owing to physiological disorders of the sex organs or pathological functioning of the sexual glandular system. The claim is made that sterilization in this case will save the affected individual from complete idiocy, which otherwise would inevitably result. If this is so, it seems that all the conditions are present that would justify a grave mutilation, such as sterilization undoubtedly is. Father Arthur Vermeersch, S.J., takes this view: "Castrationem tolerare nemo potest ad servandam castitatem vel vincendas tentationes, quia remedium istud non est necessarium ad istum finem et sæpe ineptum. Si vero possit homo simili operatione ab insolita et morbida concupiscentiæ vi liberari, operationem, seclusa alia meliori via, honeste fieri existimaverimus. Quare si vero, per vasectomiam quispiam ad justam temperiem perventurus sit, operationi consentire posse nobis videtur."⁵

Let us subject the case to a more detailed examination and try to ascertain whether really all the elements are present that would justify a grave mutilation. The first requisite would be that we are really confronted by a pathological condition. The mere fact that the individual is weak-willed and deficient in self-control would not be sufficient, since it is possible to reinforce an impaired will by appropriate exercises and to acquire self-control. Moral evils are not fought by physical means. Moral diseases are to be cured by moral remedies. Hence, the situation must be one that presents genuinely pathological features. The normal individual can always work out his salvation without resorting to the extraordinary means of depriving himself of any organ that God has given him. Anent this question St. Thomas succinctly writes: "Saluti spirituali semper potest aliter subvenire quam per membri præcisionem, quia peccatum subjacet voluntati. Et ideo in nullo casu licet membrum præscindere propter quodcunque peccatum vitandum. Unde Chrysostomus exponens illud Matth. 19: 'Sunt eunuchi, qui seipsos castraverunt propter regnum cœlorum,' dicit: Non per membrorum abscissionem, sed malarum cogitationum interemptionem; maledictioni enim est obnoxius qui membrum abscindit; etenim homicidæ sunt qui talia præsumunt. Et postea subdit: Neque concupiscentia mansuetior ita fit, sed molestior; aliunde enim habet fontes sperma, quod in nobis

⁵ "Theologiæ Moralis Principia, Responsa, Consilia" (Rome).

est; et præcipue a proposito incontinenti et mente negligente; nec ita abscissio membri comprimit tentationes, ut cogitationis frenum.”⁶

The principle as enunciated by St. Thomas is unimpeachable; its practical application, however, in the light of modern scientific discoveries requires a revision. We know more now about the influence of bodily conditions on our psychic life. It has been satisfactorily established that certain moral perversions have a physical substratum. Excessive erethism may have its origin in an abnormal functioning of the sexual glandular system. Now in this case the resulting overwhelming sexual desires and the impulses for their gratification would have nothing to do with the will, but would have their seat in physiological conditions. A surgical operation then might well afford relief in a situation that would yield to no moral means. Contrary to the opinion of St. Chrysostom, concupiscence would be really diminished by such an operation, because the abnormal sex urge in that case would come from excessive glandular secretion, and, when the flow of this secretion is stemmed, the cause of the abnormal sexual excitability would have ceased to exist, and the effect would likewise disappear. The operation, therefore, would not be trying to remedy a moral evil by physical means, but would be alleviating a physiological abnormality, in which there is nothing contrary to logic.⁷

Evidently what is intended in this case is direct sterilization. This fact we must not blink. The erethism is caused by the flow of the sexual secretion. This flow is to be interrupted, and that means sterilization. A physical evil, hence, is the object of the will. This is only permissible where a greater evil is to be avoided. The evil

⁶ *Summa theol.*, II-II, Q. lxxv, a. 1, ad 3.

⁷ "Für probabel halten es die meisten modernen Moraltheologen, dass die Sterilisierung auch dann erlaubt ist, wenn sie zur Herabminderung des sexuellen Erethismus oder verbrecherischer Triebe vorgenommen wird, falls nämlich nachgewiesen werden kann, das die krankhaften Triebe von physiologischen Erkrankungen der Geschlechtsorgane oder des sexuellen Drüsensystems herkommen . . . Zu Zeiten, da man die physiologischen Zusammenhänge zwischen Drüsenerkrankungen und Geschlechtslust noch nicht kannte, verwarfen allerdings die meisten Moraltheologen derartige Operationen mit der Begründung, dass die Sünden und der Wille zum Sündigen nur durch seelische, nicht durch chirurgische Heilmittel behoben werden können . . . Freilich wissen wir heute, dass gewisse perverse und excessive Geschlechtsanlagen nicht vom sündhaften Willen herkommen, sondern mit körperlichen Konstitutionsfehlern oder mit funktionellen Störungen des Gehirns bzw. des Drüsensystems zusammenhängen. Und da könnten an sich chirurgische Eingriffe wohl einen heilsamen Einfluss auf das sexuelle Leben eines Menschen haben" (Dr. Joseph Mayer, "Die Unfruchtbarmachung Geisteskranker" in *Bonner Zeitschrift für Theologie und Seelsorge*, 1926).

in our case is complete idiocy, certainly an evil of considerable magnitude. It is better for a man to be impotent than to become a hopeless and incurable idiot. Of course, we have to rely in this matter on the testimony of trustworthy psychiatrists, who inform us that, if in the case given the operation is not performed, idiocy is inevitable. Only where the sexual erethism is actually pathological (that is, founded in glandular disturbances), where it gives rise to intolerable urges, where other means prove unavailing, and where death or idiocy would be the final outcome, does sterilization seem to be therapeutically indicated and morally permissible.⁸

Withal, the greatest caution is necessary since there is no certainty that the operation in question will have the desired effect. Dr. Geza von Hoffman, critically reviewing the much lauded benefits of therapeutic sterilization, finds the practice disappointing. At present a sceptical attitude is warranted.⁹

PUNITIVE STERILIZATION

As a penal measure sterilization is totally inadequate, because it

⁸ "Wie mir ein ebenso gewissenhafter wie tüchtiger Arzt sagte, kann Vasektomie tatsächlich notwendig sein bei gewissen Krankheiten. Da die oben zitierten Irrenärzte behaupten, die Vasektomie sei notwendig, um die betreffenden psychopathischen Onanisten vor vollständiger Verblödung zu bewahren, so dürfte meines Erachtens die Operation vorgenommen werden, wofür die Patienten einwilligen, denn die Verblödung ist fürwahr eine schwere Krankheit, deren Verhütung durch ein solches Mittel erlaubt scheint" (Dr. Prümmer, O.P., "Sittliche Erlaubtheit einer gewissen chirurgischen Operation," in *Theologisch-praktische Quartalschrift*, 1923). Similarly Dr. A. De Smet, "De sponsalibus et matrimonio" (Bruges, 1920). The same eminent author treats the question at some length in *Collationes Brugenses* (August, 1912). From the latter we take the following: "Jamvero, si confidere possumus testimoniis supra invocatis et experiētiis factis, non audeamus dicere nunquam licitam esse posse vasectomiam directe provocatam auctoritate privata. Pone scil. virum aliquem abnormi secretionē seminis continuo laborare et inde continuum pati erethismum sexuale, ita ut inde valetudo ejus male afficiatur. Nonne, in supposito quod effectus supra descripti ad vasectomiam consequantur, nonne, inquam, dici posset vasectomiam immediate conducere ad bonum corpus, et mediate tantum ad bonum spirituale? Posito huiusmodi abnormi corporis conditione vere pathologica, posito etiam quod frustra alia media fuerint adhibita, non audeamus, donec S. Sedes aliter judicaverit, vel donec circa effectus physiologicos et psychicos vasectomiæ accuratius instructi fuerimus, damnare virum qui illam operationem sollicitaret nec medicum qui ad illam peragendam operam suam præberet. Extra descripta omnino exceptionalia adjuncta, plane assentimur illis qui directam vasectomiam, auctoritate privata peractam, reprobendam ducunt."

⁹ "Allerdings legt uns der heutige Stand der medizinischen und psychiatrischen Forschung gerade auf diesem Gebiete besondere Vorsicht nahe. Die Heilbehandlung des sexuellen Erethismus durch den Samenleiterschnitt ist eine sehr unsichere Sache. Mehr als einer musste über diese Art von Heilbehandlung perverser oder hypererotischer Männer und Frauen das Wort nachsprechen, das Geza von Hoffmann über die Heilversuche in Amerika sagte: Die Unfruchtbarmachung der Männer brachte eine Enttäuschung" (Dr. Joseph Mayer, *loc. cit.*).

secures none of the ends for which punishment is supposed to be inflicted. It has neither deterrent, nor reformative, nor reparative value. Hence, though we concede in general the right of the State to inflict mutilation as a penalty for crime committed, we do not regard sterilization as justifiable on account of its ineffectiveness as a punishment. We can see in it nothing but a gratuitous degradation that serves no reasonable purpose. The penalty for the particular crime for which sterilization was devised as a punishment, would have to be something far more drastic. Sterner times did not shrink from this severer measure, and, though we may look upon it as inhuman, it did conform to the idea of punishment. Dr. Charles Benedict Davenport is right when he says: "Will the frequency of the crime of rape be diminished by vasectomy? To many it would seem that to secure to a rapist his eroticism and uninhibited lust, while he is released from any responsibility for offspring, is not the way to safeguard female honor. Castration for rapists would seem preferable to vasectomy."¹⁰ Dr. O'Malley unequivocally condemns the use of vasectomy as a penal measure: "It is wrong because as a punishment it is neither effective nor necessary nor reformatory nor exemplary nor reparative—it lacks every quality of a justifiable punishment. There is no pain, no inconvenience caused by the operation, no sexual change perceptible, but a fitting of the criminal to indulge his lust without the various inconveniences of impregnation. Instead of being reformatory, it is conducive to crime. The operation is not a punishment to the men upon whom it is done, but it is an unnecessary deprivation of an essential right of these men—an excessive, illordered attack on a primary right of man, and an act of violence against human nature and its Author without adequate reason."¹¹ Still, it cannot be demonstrated that the State exceeds its authority when it writes vasectomy as a punishment for certain crimes into its penal code.¹²

¹⁰ "Heredity in Relation to Eugenics" (New York City).

¹¹ *Op. cit.* Father A. Schmitt, S.J., arrives at the same conclusion: "In jedem Falle ist diese Operation als Strafe unvernünftig und ungeeignet, selbst wenn wir vom Recht des Staates absehen" (*Zeitschrift für katholische Theologie*, 1913).

¹² "Mutilation is not in keeping with modern humanitarian ideas, and the painlessness of the operation makes it unfit to be used as a deterrent. However this may be, there does not seem to be any grave moral objection to such a use of vasectomy or fallocotomy, if the State so decreed" (Rev. Thomas Slater, S.J., "Questions of Moral Theology," New York City.) Father Prümmer thinks that those states that have fixed vasectomy as a penalty for certain sexual offenses have not gone beyond their legitimate powers, though he is convinced of the unsuitable-

STRICTLY EUGENICAL STERILIZATION

Eugenical sterilization in the strict sense differs essentially from the preceding two types in that it is neither therapeutic nor punitive. It is purely preventive and prophylactic, its one purpose being to prevent the transmission of undesirable hereditary traits to posterity by entirely depriving the individual of the faculty of procreation. Patently in this case sterilization is intended directly, since the only reason for the sake of which it is performed is to render conception impossible. It may be rightly regarded as the most radical contraceptive method so far known to science. It is on this purely eugenical type of sterilization that interest at the present time chiefly centers, punitive sterilization having no ardent advocates and therapeutic sterilization being left to the medical profession. "But the whole tendency is," writes Mr. Harry H. Laughlin of the Eugenics Record Office, "to sweep aside punitive sterilization as repugnant to the spirit of our institutions, because, if not cruel punishment, it is at least unusual, and there is not always a direct correspondence between hereditary degeneracy and a specific crime. The only non-therapeutic justification for sexual sterilization is to prevent reproduction on the part of persons whose offspring, according to the demonstrated rules of heredity, would probably be highly inadequate or degenerate. Discarding punitive sterilization, different states continue to legalize sexual sterilization on the purely eugenical basis. This tendency is not only sound biologically, but is sound legally. Sterilization cannot be used as a punishment; it should therefore be administered only in the interests of general racial welfare, regardless of the criminalistic tendencies of the person operated upon."¹⁸

Eugenical sterilization, then, is a social measure administered for the common good. This is important, for in that case it can only be imposed by those who have charge of the common weal—that is, by legitimate public authority. With regard to this point absolute unanimity exists among moral theologians, who all emphatically and

ness of the punishment: "Also theoretisch steht nichts im Wege, dass der Staat über gewisse grössere Verbrechen die zwangweise Vasektomie als Strafe verhängen könne, und es lässt sich nicht stringent beweisen, dass die amerikanischen Staaten ihre Befugnisse überschritten haben, wenn sie einen Neger wegen begangener Notzucht an einem weissen Mädchen mit der zwangweisen Vasektomie züchtigen. Aber aus dem oben Gesagten scheint doch klar zu folgen, dass diese zwangsweise Vasektomie kein geeignetes Strafmittel ist" (*loc. cit.*).

¹⁸ "Eugenical Sterilization" (New Haven, Conn., 1926).

uncompromisingly deny to private persons the right to impose eugenical sterilization, since such a right transcends the sphere of their competency.¹⁴ The real problem is whether public authority possesses such a right. This question is not yet definitely settled.¹⁵

CHARLES BRUEHL, D.D.

¹⁴ "Ganz einig dürften alle katholischen Moraltheologen darin sein, dass jede directe Sterilisierung aus privater Autorität verboten ist" (Dr. J. Mayer, *loc. cit.*).

¹⁵ "Eine durchaus anders, viel umstrittene Frage ist das Problem der Sterilisierung Geisteskranker auf Grund einer höhern Autorität, z. B. auf Grund von Staatsgesetzen zum Schutz der Gesellschaft" (Dr. J. Mayer, *loc. cit.*).

A MEDIEVAL OUTDOOR PREACHER

By GEORGE H. COBB

In the Middle Ages, when books were rare and costly and the number who could read were comparatively few, the carved walls and doors of the great Gothic cathedrals contained all the sacred and profane knowledge that the people might see and learn. In the lovely dawn of the Renaissance, before the canker of paganism had eaten into its heart, the frescoed walls of Italian churches and monasteries glowed with the theology and saint-lore of the times, and men caught more than a glimpse of the other world in Angelico's inspired paintings of Madonna, Angels and Saints rapt in ecstasy. Moreover, the living word was the chief means of keeping the faith unsullied in the hearts of the people, and a popular preacher's one great aim was to bring dogmatic and moral theology within their grasp. A preacher of renown could find no church large enough to hold his audience, and had to preach in the public square or open fields. That explains the number of outdoor pulpits to be seen in Italy today. To hear him, business was suspended, the shops were closed, the peasants came trooping in from the countryside in the early morning with their little ones seated on the men's shoulders, and everyone crowded to the open square as on a *fiesta*. Rarely did the sermon last less than three hours. The physical effort required for such a *tour de force* makes one gasp. The mental effort to keep the dense audience interested for so long a period becomes still more bewildering when we remember that the preacher would at times keep up this strain daily for a period of fifty days. His task was rendered more difficult from the fact that his audience out in the open had to endure the cold blast or Italian heat, with multitudinous distractions around them.

In the twelfth century, St. Bernard preached to vast audiences in various parts of France with only the sky for dome. In the thirteenth century, the golden days of primitive Franciscan fervor, St. Anthony of Padua would at times discourse to an assembly that numbered 50,000. The greatest outdoor preacher that France ever listened to—the famous Dominican, St. Vincent Ferrer—carried the torch of eloquence through the latter half of the fourteenth century,

and after him rose the illustrious Sienese, St. Bernardine, who in the garb of a Franciscan evangelized the greater part of Italy at the opening of the fifteenth century. He spoke the beautiful dialect of his city, which caressed the ears like the murmuring wavelets lapping the shore. The sweeping, eloquent gestures which any Italian orator knows so well how to wield, was a second language whereby those on the fringe of the crowd could easily follow his meaning. He possessed the art of mimicry to perfection, which made him an ideal teller of a story, so dearly loved by the Italians.

His sermons were carefully published by this Saint himself to prove his orthodoxy. We feel, however that these are the dry bones of eloquence, a *résumé* of his sermons with divisions and subdivisions in the approved scholastic method. They lack flesh, blood and life. By a stroke of good fortune a Sienese clothworker named Benedetto took a vow to write down the forty-five sermons delivered daily by St. Bernardine in the public square at Sienna, beginning August 15, 1427. He records his vow at follows: "God inspired a citizen named Benedetto, a clothworker by trade, having wife and children, more virtuous than rich, to abandon his work for a time in order to gather and record word for word of each sermon, not allowing one single word, no matter how small, that escaped from those sacred lips to pass unrecorded." The result has been published to the world in a book of three volumes entitled, "*Le Prediche volgari di San Bernardino da Sienna.*" This admirer took down his notes in some primitive form of shorthand on waxen tablets with a style, then went home and wrote the whole sermon on paper. This he did daily for the whole forty-five days. The sermons in the last volume are far longer than those in the first, which goes to prove that practice was making the scribe more perfect in his work. The shortest sermon occupies thirty printed pages, the longest as many as fifty. In the sweltering heat of August this self-imposed task must have been enormous, and no less admirable is the learning of this artisan who writes down long and involved Latin quotations with an accuracy which is little short of marvelous. In judging these sermons experts have not hesitated to rank their author in the very first class of prose writers of the Quattrocento. Every single digression of the orator is faithfully recorded. "I see two women sleeping side by side, one making a pillow of the other." The preacher invites those at a distance to

draw nearer, or shouts to those who show signs of departing before the sermon is ended: "Keep your seats, ladies, don't go away. Now then, let no one go away. Oh, that is a bad sign, yes, a bad sign indeed. That was the way my preaching was interrupted the other day. I would rather it cost me three pounds of blood than that my sermon should be thus interrupted. I am about to finish; listen to the conclusion." He calls to some children playing ball and commands certain peddlers to move further away with their wares. He stops whilst the bell chimes out, and asks some one to chase away a dog that is considerably upsetting the proceedings. He tells them all about his health: "Yesterday, I was dead, and today I am living. I thought I should never be able to preach because of the sickness that gripped me; that is why I took a strong purgation." Once a sermon is ended abruptly with this remark: "At this moment it began to rain, and the preacher stopped speaking." At another time, the preacher rejoices at the fair weather: "O ladies, what think ye of this weather for preaching? As for me, I say it is grand, and is a fried dainty snatched from the devil."

The place where St. Bernardine preached this course of sermons rises before the mind as a refreshing vision of the past. The grand square of Sienna—that glorious Piazza del Campo, shaped like a sea-shell and fringed with Gothic palaces—rests today, as it was then, a masterpiece of the Middle Ages. Behind the pulpit stood the frowning Palazzo Publico with its great tower, the Torre della Mangia. In front rises the mighty cathedral, striped like a tiger. There is a picture still to be found in this Duomo painted by a contemporary artist, Sano di Pietro, which makes the scene live before our eyes. The Saint stands in a high pulpit before the Palazzo Publico, with the tiny altar on which he has just said Mass behind him. In his hands he holds the famous wooden tablet, with the letters I.H.S. inscribed in gold, whereby he preached devotion to the Holy Name of Jesus. The men are separated from the women by a barrier, the women wear white veils covering their heads, and all are kneeling with eyes fixed upon the tablet.

Lack of space will only permit us to catch a glimpse of a few subjects treated of by the preacher. He used the popular dialect wherever he went. He would study his audience intently, and would never strike a blow until the iron was thoroughly heated. At the slightest

sign of restlessness he would break off into innumerable digressions, tell fables, legends of the saints, practical household stories, or indulge in personal reminiscences until his audience was thoroughly alive. Then he would thunder forth some great truth.

He is eloquent on the value of preaching: "For many years now have I shouldered this burden of preaching, and I know no fairer burden. That is why I resolved to cast aside every other work. I hear the confession of neither man nor woman, but concern myself only with sowing the word of God." How he urges folks to come to the sermon: "O you who are cold and dead, come to the fountain of life. O woman, when in the morning you come to this fountain of life, the preaching of God's doctrine, do not leave your husband in his bed, nor your child, nor your brother, but take care to waken them that they also may come and hear, and, if perchance they are dead, they will return with new life." Later he breaks off into a story of a great, fat, stupid friar (*tanto grosso, di quelli grossolani, che era una confusione tanto era grosso*). This one was carried away by the preaching of another friar, who on the contrary "said things so subtle that they were a perfect marvel to hear, finer than the thread of a thread." When questioned as to the reason of his admiration, the fat monk could only keep on repeating: "The friar has said the highest and noblest things I have ever heard." Finally he made the following statement: "He rises so high that I cannot understand a particle of his meaning." Then the Saint thunders forth a warning: "Know ye that on the day of judgment I shall stand before God and say: 'Lord, I preached Your doctrine to this people, and they have acted according to my preaching; that is why, my Lord God, Thou hast said through Thy Evangelist: *Si quis sermonem meum servaverit, mortem non habebit in æternum* . . . Therefore, Lord, grant that these be saved.' . . . And I shall also stand before God against those who have withstood my preaching and say to God: 'Lord, I have told these people that which You commanded me; they would not listen or obey my word. Thou hast also said, Lord, in Thy Gospel: *Qui non est mecum contra me est*. . . . Then, since these people refuse to be Thine, let Thy justice, O Lord, be accomplished.'"

Most terrible is the account he gives in one sermon of the horrors of the strife between Guelf and Ghibelline within the same city:

"Alas! what has happened during the last two years? How many evils have risen forth from these two factions of Guelf and Ghibelline! How many women have been slain, in their own city, in their own homes! How many have been disemboweled—nay even, how many children have been slain for vengeance on their father! How many infants dragged from their mother's bosom, seized by the feet and dashed against the wall to smash in their skulls; the flesh of the enemy sold to the butcher like any other meat; his heart torn from the body and eaten raw! How many have been killed by the sword and then flung into excrement! These have been roasted and then eaten; those have been flung from a tower; others thrown into the water from the bridges; here a woman has been taken and violated before her father and mother, and they have been slain in her presence; no one has pity on another until they see him dead. Women, what do you think of this kind of thing? I have heard tell of certain women so bloodthirsty against the opposite faction that they have learnt the use of the lance from infancy that by murder they might feed their vengeance. I know a woman so cruel against another woman of the opposite faction that she said to her man servant: 'She is in flight and is seated behind a man on horseback, who is leading her to safety.' This servant pursued them and shouted this threat at the horseman: 'Throw that woman on the ground as you would avoid certain death.' The latter was forced to obey, and so one woman killed the other." Those were days of great crimes and great repentances.

St. Bernardine is merciless in his sarcasm against feminine fashion. He reviews in detail all their parade of vanity, their false hair, their towering headgear, their painted faces, their voluminous robes, so that one can gain a most accurate idea of the fashion of the day from these sermons. "Have you ever heard tell of the crow who one day rigged herself out in feathers of every description? Oh, how beautiful she appeared in colors of every conceivable shade! Do you know what happened? All the birds gathered round her, and each took away the feather which the crow had stolen, and so she was left a sorry figure. O woman, wearing so many things that are not your own, if the wool that you wear were to return to the sheep, the silk to the worm that made it, the hair that you wear to the dead to whom it belongs, etc., etc." One feels tempted to remark that

the outcome of all this denudation would approximate to the fashion of the present day!

I cannot leave this fascinating theme without giving one example of the burning accents with which the Saint speaks of the love of His Master. He is preaching on St. Mary Magdalene, and we then understand how it takes a Saint to express rightly the emotions of a Saint, for

Only the saints can understand
What they in Jesus prove.

It is the moment when the Risen Jesus appears to the Magdalene under the form of a gardener: "And Jesus said to her: 'Woman, why weepest thou? Whom do you seek?' O Thou towards whom all her soul aspires, why ask the reason of her tears, the object of her quest? Is it she who a short time before with aching heart saw Thee suspended on the cross—is it she whom Thou askest the reason of her tears? Is it she who three days since saw torn and nail-pierced Thy hands, that had often blessed her, Thy feet which she had covered with kisses and bathed in her tears—is it she whom Thou askest the cause of her grief? She now thinks that Thy Body—that Body which she came to anoint by way of consolation—has been taken away and Thou askest her: 'Why weepest Thou? Whom seekest Thou?' It is Thou, O Jesus, who by the invincible magnet of Thy word, the charm of Thy personality, hast lovingly drawn this woman to Thee. Thou hast linked her to Thy feet by the invisible chain of Thy boundless love, having washed away her sins. By Thine actions and words Thou hast filled her heart with love. With Thy breath, Thou hast caused her soul to live. Thou hast dried her tears, and shrunk not from the kisses of her lips. Thou hast banished from her heart all perishable love that she might walk with Thee in peace. And now Thou askest her whom she seeks! It is Thou Who hast fertilized this soul with unceasing freshness from channels invisible. Now this tenderness which has flown from Thy soul into hers, chains her to the sepulchre. And Thou chooseth this very moment to ask the cause of her tears! Thou alone art the source of her weeping and anguish. Body and soul, she is entirely Thine, her hope is in Thee, and it is because of Thee that she is now desperate. With

such eagerness does she seek Thee that she has not a thought outside Thyself, no care but Thee. Because of Thee she has lost heart and is driven to distraction. Why then ask her: 'Why weepest Thou? Whom seekest Thou?' Is it to make her confess that it is Thou whom she seeks, Thou whom she bewails? . . . Taking Jesus for a gardener, she speaks these words: 'If you have removed Him, tell me where you have placed Him, and I will carry Him away.' O lamentable grief, O wondrous love! This woman, buried in her trouble as in a cloud, sees not the rising Sun casting His first rays upon her soul, entering by the openings in her heart. She languisheth for love to such a degree that her dimmed eyes look without seeing. O Mary, if you seek Jesus, why don't you recognize Him? This is Jesus who comes to thee; He whom you are seeking is questioning thee. And thou takest Him for a gardener! It is Jesus, and truly He is a gardener in a way; He has sown good seed in the garden of thy soul, and comes now to pluck out the weeds of infidelity. To whom do you refer in saying: 'If you have removed Him'? What is your meaning? Why not mention the name of Him Whom you seek? Such is the effect of desire. It gives to those who are its victims the delusion that everybody knows who it is that they desire. But why sayest thou, thou who art only a woman: 'And I will carry Him away'? Joseph himself recoiled, and dared not take the Body of Jesus from the cross without asking leave from Pilate. Thou art without fear, though not hidden by the covering of the night. Thou dost promise without reckoning: 'And I will carry Him away.' O Mary, if perchance the Body of Jesus were placed in the atrium of the high-priest, there where the prince of the apostles warned himself, what wouldst thou do? If He were laid out in the open square in the midst of the crowd, how couldst thou take Him? If He were in the hall of Pilate guarded by soldiers, I ask what couldst thou do. 'And I will carry Him away.' O superb daring! A woman, thou art not reticent; thy devotion is unconditioned; thou speakest fearlessly and makest a promise without hesitation. O woman, grand is thy constancy, grand is thy faith! But how, with what strength or vigor, by the aid of what ruses, couldst thou alone hope to carry so heavy a body, unless thou hadst the help of numerous carriers to bury Him? . . . In very truth love ranks the

impossible amongst the things that are in its power, and ofttimes overestimates its strength. . . .”

One wishes that some competent person would render these three volumes into worthy English that a wider public might thus acquire a better knowledge of one aspect of the Middle Ages.

SCRIPTURAL DIFFICULTIES DISCUSSED

By J. SIMON, O.S.M., S.T.B.

CHRIST'S FREEDOM FROM TRIBUTE (MATT., XVII. 24-26)

Query: I do not understand Christ's words about His freedom from tribute as recorded in Matt., xvii. 24-26. Please give me an explanation of them.

Reply: By the Mosaic code an annual tax was imposed on every Jew for the support of the Temple service. "Every one of them shall give a price for their souls to the Lord. . . . And this shall every one give . . . half a shekel" (Exod., xxx. 12-13; see also II Par., xxiv., 6 sqq.; II Esd., x. 32). Now, Christ had called the Temple His Father's House, saying when He drove out the dealers and money changers: "Make not the house of My Father a house of traffic" (John, ii. 16; see also Luke, ii. 49). Moreover, others of Christ's public words and deeds implied that He considered Himself the Son of Him whom Israel worshipped in the Temple on Mount Moriah.

Hence, when the time came for paying the Temple tax, the collectors, knowing Christ's repute, seem to have hesitated about exacting the common tribute from Him. There may also have been a difference of opinion between the Pharisees and the Sadducees on the obligation of the Temple tax, the Sadducees rejecting it. Then, knowing Christ's anti-Pharisaic attitude, the collectors may have feared that, should they approach Christ directly, He would openly refuse payment, and make their demand the occasion for another scathing diatribe against the Pharises. In any case, whether with malice aforethought or in good faith, the tax collectors approached Peter, as the Apostolic group, with Christ probably walking a little way ahead as was His wont, was proceeding along the road to Capharnaum. They asked Peter: "Doth not your master pay the didrachma?"

That was indeed a delicate question, its answer one way or the other being fraught with heavy practical and theoretical implications. But Peter with characteristic impulsiveness, and without consulting Christ, answers immediately: "Why, of course He will!" And thus he placed Christ in a rather embarrassing position.

So, as soon as the opportunity offered itself for a private consultation with Christ when they had arrived at their lodgings, Peter, prob-

ably regretting his hasty answer, sought to confer on the matter with His Master. But Christ, knowing what had passed and what was in Peter's mind, does not permit him to open his mouth, as he would probably in his eagerness to explain only make more embarrassing statements. Hence He aims to make the principle of the whole matter clear immediately, and therefore asks His chief apostle: "What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their children, or of strangers?" Peter bluntly gave the obvious answer: "Of strangers." For, it was clear a monarch rather taxed the people of his country in order to support his own household, just as customs duties are imposed on foreigners for the welfare of the natives. Christ Himself thereupon voiced the conclusion: "Then the children are exempt."

Now Peter may have been impulsive, but he was never stupid. Clearly now there stood before his mind the fact that Christ, claiming Divine Sonship, could not be obliged or expected to pay the tax for the Temple of Him who was His Father. Surely He, as the Son of God, was exempt. And Peter saw also into what a predicament his earlier hasty answer had placed both the Master and himself. Peter had promised that Christ would pay the Temple tax; the Master had shown clearly it was neither obligatory nor befitting. Perhaps the impetuous Apostle was about to break into abject apologies, before rushing off to notify the tax collectors bluntly that His Master refused to pay the tribute.

Christ forestalls Peter's words and deeds. "But," He says, mindful to preserve the principle of His own Divinity at the same time that He condescended to the ignorance of Peter's contemporaries, "that we may not scandalize them [those who did not recognize Christ's divinity and His consequent exemption], go to the sea and cast in a hook and that fish which shall first come up, take. And, when thou hast opened its mouth, thou shalt find a *statera*. Take that, and give it to them for Me and thee."

Thus, Christ in the very act of apparently relinquishing His claim to divine personality, made it all the more evident by a miracle. But, another lesson, too, was couched in the closing words of this incident. Peter, shortly before, had made his great confession of faith: "Thou art Christ, the Son of the living God." Our Lord had replied by announcing that Peter should be the rock upon which He would

found His Church, the bearer of the keys of His Kingdom (Matt., xvi. 16-19). Yet, as Peter was later on to emphasize in his own writings, this "living rock" (I Pet., ii. 24), this "corner stone" upon which the members of the Church would be built up as walls, could be none other than Christ Himself, its founder and invisible head. Therefore, in this Petrine phase there must follow a certain identity of function and honor between Christ and His representative. And this very point Christ acknowledges. The "*we*" of His instruction associates Peter with Himself, and then extends to Him also, as to His vicar, the future head of His Kingdom, the exemption to which He Himself had shown Himself entitled. Peter's Temple tax was paid by the same miracle wherewith Christ's own was paid. The *statera* equalled exactly a coin of four didrachmas, sufficient to pay the tax of two persons.

PERSONAL PROMINENCE OF ST. JOHN IN THE FOURTH GOSPEL (JOHN, XXI, 7, ETC.)

Query: In reading over the Gospel of St. John it seems to me that the "Beloved Disciple" boasts of himself. He gives prominent mention to Christ's preference for him before the other Apostles. His ambition with that of his brother James, his undue wrath against Capharnaum, his failure to watch on the night of his Master's betrayal, his desertion of Christ, as recorded by the other evangelists, are all omitted in his own narration. Lastly, he appeals to himself quite often as an eyewitness. What should be said of all this?

Reply: When one compares the Fourth Gospel with St. Matthew's on the point of the personal prominence of the respective authors in their writings, one might indeed be tempted to make some stricture like the above against St. John. St. Matthew quite successfully effaces himself from his own account, except where he gives prominence to matters scarcely creditable to his fame (e.g., that he was a despised publican who sat at the seat of custom). It is quite different with St. John; he is certainly emphatic about the special favor accorded him by Christ. But this need not and does not imply boastfulness or any lack of humility on the part of him, who in his earlier writings had said: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John, i. 8). The First Gospel was addressed to readers of whom many had themselves been eyewitnesses of what was there recounted; it might be compared to a memorandum accepted by both parties, whose allegations

neither would call into question. Hence, there was no need of emphasizing the author's part. Indeed his previous social status was probably only too well known to his Palestinian contemporaries. Hence, he "glories in his infirmity" of ex-publican, and makes a point thereof against the prevalent Phariseeism of his time, showing how "God hath chosen the base things of the world; and the things that are contemptible, and the things that are not, that He might bring to naught things that are" (I Cor., i. 28).

But which are the passages of his Gospel wherein St. John may seem to emphasize his personal prominence? Probably the following: "Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved" (John, xiii. 23). "And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest. The other disciple, therefore, who was known to the high-priest, went out and spoke to the portress and brought in Peter" (John, xviii. 15-16). "When Jesus had seen the disciple whom He loved, standing, He saith to the disciple: 'Behold thy Mother'" (xix. 26-27; also xix. 35). "Mary Magdalene ran, therefore . . . to the other disciple whom Jesus loved" (xx. 2). "Then that other disciple also went in, who came first to the sepulcher; and he saw and believed" (John, xx. 8). "That disciple therefore whom Jesus loved, said to Peter: 'It is the Lord'" (xxi. 7). "Peter, turning about, saw that disciple whom Jesus loved, following, who also had leaned on His breast at supper . . ." (xxi. 20). "This saying, therefore, went abroad among the brethren that that disciple should not die . . . This is that disciple who giveth testimony to these things, and hath written these things; and we know that his testimony is true" (xxi. 23-24).

The first characteristic one will remark from these passages (so few in the comparatively large extent of St. John's Gospel) is the humble anonymity of the writer. It is only in the last passage—the "second epilogue"—that the incognito of "the disciple whom Jesus loved" is broken through; and that passage may not be St. John's, but John the Presbyter's with the affidavit of the Ephesian elders.

One must remember that St. John far outlived all the other Apostles, and that his Gospel is in all probability the latest of the New Testament writings. For the Christians of about sixty years after Christ's death, St. John's was an outstanding figure revered as the

only living link with the time of the Master, whom the most of these probably had never seen. At this same time, because all the other Apostolic witnesses already slept in the Lord, heretics began to arise. Cerinthus and others now felt free to air their own theories regarding Christ and His work. These theories ran largely to a denial of Christ's genuine human nature. The remote Master, according to them, had worn but the figment of a human body; He had been but a wraith, a ghost. To counteract these teachings there was still present St. John, who could alone still witness, as he himself said, to that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" (I John, i. 1). Be it noted that it is St. John alone who recounts the incident of doubting Thomas after the Resurrection, who insisted: "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hands into His side, I will not believe" (John, xx. 25-29). It is he also who emphasized that, after Christ's death, when "one of the soldiers with a spear opened His side, . . . immediately there came out blood and water" (John, xix. 34-35).

St. John was forced, by the rising errors of his time and by the appeals of the later converts, to emphasize his intimate relationship with Christ. He was obliged by his unique position to take advantage of his authority as the one living person who had conversed familiarly with Our Lord. His intimacy with Christ was indeed a light "not to be put under a bushel, but upon a candlestick, that it may shine to all that are in the house" (Matt., v. 15).

Lastly, as regards St. John's passing over the shortcomings of his youthful days which are revealed in the other Gospel accounts, these were known almost equally well to the readers of his own Gospel. For St. John's Gospel presupposes a knowledge of the others in his readers. Its whole tendency is to function as a supplement to the other Gospels. Consequently, there was no reason for St. John to repeat autobiographically things already plainly stated and known before. But there were several reasons for his emphasizing his personal intimate relationship to Christ, and this he did humbly under the self-effacing incognito of "the disciple whom Jesus loved."

THE RAINBOW OF THE NOACHIC COVENANT
(GEN., IX. 12-16)

Query: In Gen., ix. 12 sqq., God speaks of the "bow" in the clouds as His pledge of friendship between earth and heaven. What do modern scripturists understand by this?

Reply: Whilst in many places the Hebrew word *qêshêth* signifies "archer's bow," here, as in Ez., i. 28, and Eccus., xliii. 12, the context requires that a rainbow be understood as the visible sign given at the time of the establishment of the Noachic covenant: "This is the sign of the covenant which I give between Me and you, and to every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be a sign of the covenant between Me and the earth" (Gen., ix. 12-13).

Although this was probably the first time it was seen by men subsequently to the deluge, the text does not imply that the rainbow had not appeared previously to the Noachic covenant. Instead of the *ponam* of the Vulgate, the Hebrew reads "I have set," and the Greek translation *τίθημι* (I set). This natural phenomenon was chosen by God as a fitting sign of the covenant which closed the foregoing watery terrors of the deluge. Men would for many generations be terrified when threatening clouds covered the sky. To abate this terror God promised: "When I shall cover the sky with clouds, My bow shall appear in the clouds. And I will remember My covenant . . . and there shall no more be waters of a flood to destroy all flesh" (Gen., ix. 14-15). A divine sign need not always be something new and miraculous. Thus the two mountains, Garizim and Hebal, were appointed by God to serve as the reminder or sign of the Deuteronomic covenant (Deut., xxvii. 12-13; Jos., viii. 33). The rainbow as a symbol of peace and reconciliation appears in the theophanies of Ez., i. 28, and Apoc., iv. 3. It is also a mark of the angel who declares the end of the deluge of God's eschatological wrath in Apoc., x. 1.

"HAVE SALT IN YOU" (MARK, IX. 49)

Query: What virtue is signified by "salt," and what lesson is taught by Mark, ix. 49: "Salt is good. But if the salt become unsavoury, wherewith will you season it? Have salt in you, and have peace among you?"

Reply: First of all, Mark, ix. 49, is not to be considered as a

continuation of the idea expressed in the previous verse: "Every one shall be salted with fire (and every victim shall be salted with salt)." ¹ It has been juxtaposed by this Evangelist probably through simple association of ideas: "salted . . . salt." The substance of this *logion* of Christ's is found in the three Synoptics. But it is difficult to say just where it occurs in the context in which it was pronounced by Our Lord. St. Matthew (v. 13) places it at the start of the Sermon on the Mount, applying it particularly to the Apostles as the leaders and models of the Kingdom of Heaven. In Mark and Luke no certain connection can be made with the context. The following are the other two versions of this *logion*:

Matt., v. 13. "You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men."

Luke, xiv. 34-35. "Salt is good. But if the salt shall lose its savor, wherewith shall it be seasoned? It is profitable neither for the land nor for the dunghill, but to be cast out."

One thing is clear: the part of the *logion* which is practically identical in the three Evangelists (that is, down to: "Have salt in you, etc.") is to be applied primarily to the Apostles, for in Matthew it is addressed directly to them. In Mark it closes the discourse when Christ "sitting down, called the Twelve, and saith to them: 'If any man desire to be first, he shall be the last of all and the minister of all'" (Mark, ix. 34 sqq.). In Luke it follows after the discourse in which Christ lays down the difficult conditions of discipleship in His Kingdom, concluding with: "So likewise everyone of you that doth not renounce all that he possesseth, can not be My disciple" (Luke, xiv. 25-33).

On the supposition, then, that the *logion* applies primarily to the Apostles (and their parallels in the Church), its sense may be expounded as follows: "*You Apostles are the salt of the earth*; it is your function as leaders and models to preserve the practice of the principles of My teaching in the great mass of the members of My Kingdom.² *Salt is good*; in order to preserve other things sweet,

¹ This clause, alluding to Lev., ii. 13, although omitted in the important MSS., is vouched for by the *Vetus Latina*, and in all probability is genuine.

² "Apostoli autem sunt rerum cœlestium prædicatores, et æternitalis velut satores, immortalitatem omnibus aspersus fuerit conferentes. Merito igitur sal terræ nuncupati sunt per doctrinæ virtutem saliendi modo æternitali corpora reservantes" (St. Hilary). It is noteworthy that this is the theme-text chosen by the Church for the Third Lesson in the Office of Doctors.

it must first of all be sound in itself. *But, if the salt shall lose its savor, wherewith shall it be salted?* If you, whose function it is to be preachers and models of Christian principles to the rest of the world, through quarreling, ambition or fear of loss and persecution—if you yourselves neglect the practice of Christian principles, by whom shall you be reformed and preserved? Such leaders and models are *good for nothing any more, neither for the land nor for the dunghill, but shall be cast out to be trodden on by men.* Therefore, *have salt in you*, do and teach, yourselves practise the principles of Christian humility and subordination which you are called to preach, *and have peace among you*: do not be quarreling about who shall be in the first place.³ For, *whosoever shall humble himself as this little child, he is the greater in the Kingdom of Heaven.*"

It does not seem that in these passages "salt" is to be taken in its common scriptural symbolic value of "wisdom, discretion," as it is in Col., iv. 6: "Let your speech be always in grace seasoned with salt," where the Apostle admonishes his readers that their conversation should be pleasing and agreeable, not too austere, yet at the same time it should not degenerate to levity, but be tempered with prudence.

³ "And there entered a thought into them which of them should be greater. But Jesus seeing the thoughts of their heart, took a child . . ." (Luke, ix. 46-48). This same incident is related by St. Mark as preceding his *logion*. St. Matthew has the same in xviii. 1-4.

MORNING MEDITATION

By HUGH COGAN, D.D.

The Code of Canon Law, in Canons 124 and 125, has some very important admonitions regarding the spiritual life of the clergy. The first of these canons lays down the general principle that clerics in their outward conduct and in their interior life must be more holy than lay people. To attain this holiness depends ultimately on the personal efforts of each individual, aided by divine grace, but much can be done by those in authority. Hence, Canon 125 is addressed to Bishops. As Bishops have the opportunity of sanctifying their clergy in a body, they are urged to promote frequent confession and the following daily exercises: mental prayer, a visit to the Blessed Sacrament, the Rosary of the Blessed Virgin, and examination of conscience. In this list, mental prayer is the most difficult to practise. And yet writers call it the thermometer of the spiritual life, and say that, if this duty is conscientiously fulfilled, it is a guarantee that everything else is right. A man who is not really in earnest, who is relaxed and self-indulgent, will not get up in the morning to make half-an-hour's meditation. The same man may quite well be at the altar for Mass every morning, because Mass is a public act of worship, and there may always be a small congregation present who would be disappointed at being deprived of their daily Mass and Communion. Besides, such a man may have Mass obligations to fulfill. But the daily meditation is a private prayer. No one knows whether it is made or not. The great majority of the laity do not even know that it is one of the Church's recommendations for the priest's daily exercise. It is a matter between the priest and God, and therefore, when a priest keeps it up faithfully morning after morning, it is a sure sign that he has preserved his first fervor at at least recovered it.

Now it by no means follows that, if a priest rarely makes a formal meditation in the morning, he is therefore fallen from his first fervor. As a matter of fact, the words of Canon 125 are: *quotidie orationi mentali per aliquod tempus incumbant*. So that a priest who at any time during the day, or for a number of short intervals during the day, gives himself up to mental prayer, is sub-

stantially carrying out the directions of the Code. Furthermore, a priest who every day devotes some time to spiritual reading, and so reads that the matter sinks into his mind and causes thoughts, affections, petitions and resolutions to spring up, most assuredly is devoting some time daily to mental prayer. And such priests may be real examples of fervor in their conduct and in their lives. But the trouble is that for most of the clergy attached to populous parishes it is very difficult to set apart any other time of the day (except the time before Mass) for the faithful and continuous practice of mental prayer. As soon as breakfast is finished, the daily round of business begins, and the priest can rarely be alone for any length of time. There are many callers at the presbytery, the people have to be visited, the sick attended, the schools supervised. In addition to this, there are the various social or civil activities that priests engage in nowadays. All this breaks up the priest's day, so that he cannot rely on having a suitable hour at his disposal without interruption except late in the evening. This, however, is not an ideal time for mental prayer, as the wear and tear of the day is then beginning to be felt.

EARLY MORNING THE BEST TIME FOR MEDITATION

There is no doubt that the morning is the best time for meditation, and the half-hour before Mass the most suitable of all. This is a time that we can be sure of every day. We have it to ourselves, free from company, and free from the distractions of our daily work. It is besides to be recommended, because we ourselves are fresh after the night's rest, and we are thus able to give of our best to God. The Scriptures attach great importance to early morning prayer: *Deus, Deus meus, ad te de luce vigilo* (Ps. lxii. 1), and later on in the same Psalm: *In matutinis meditabor in te*. The same idea is contained in Psalm cxvii. 148: *Prævenierunt oculi mei ad te diluculo, ut meditarer eloquia tua*; and again in Psalm lvi. 9: *Exsurgam diluculo*. Finally, this early morning prayer is given by the inspired writer as characteristic of the wise man: *Sapiens cor suum tradet ad vigilandum diluculo ad Dominum qui fecit illum* (Ecclus., xxxix. 6). However, just because this is the most excellent time, there are many difficulties to overcome before it can be utilized with advantage. It is difficult to get out of bed in the

morning, and morning meditation means rising at least half-an-hour earlier than would otherwise be necessary. Our first human acts in the morning require a great deal of will-power, and that is just the time when the will is at a disadvantage. The higher powers of the soul have been exercising no conscious and controlling activity during sleep; the vegetative faculties have had complete sway. The first sensation on awakening is one of bodily comfort, and there is the animal inclination to prolong that comfort, and disregard the alarm clock, which calls us out into the cold. *A consuetis non fit passio*. If the alarm signal is disregarded repeatedly, after a period it will not be heard at all, and meditation time will come and go, and will be entered against us as *Acedia* instead of *Vigilia*. Clerical life is not without its temptations to laziness, and this vice has great attractions first thing in the morning. The inspired writer bids us be on our guard against it:

As the door turneth upon its hinges,
So doth the sluggard upon his bed (Prov., xxvi. 14).
Thou wilt sleep a little, said I,
Thou wilt slumber a little,
Thou wilt fold thy hands a little to rest (Prov., xxiv. 33).
The sluggard is wiser in his own conceit,
Than seven men that speak sentences (Prov., xxvi. 16).

The truth of the following statement will be confirmed by experience: unless prompt rising at a given signal is deliberately planned, done from a supernatural motive, and continued till it becomes a habit, there will be many a failure.

Once up and dressed, a great many of the difficulties are overcome, but not all. In very cold weather it is sometimes hard to find a place where one can meditate without being continually distracted by the inconveniences of the cold, and yet to give up meditation in cold weather would be cowardly. In the church before the tabernacle is the ideal place for meditation. There we have our Lord bodily present quite close to us, and consequently there is every incentive to make the meditation well. There may be many reasons which necessitate the making of one's meditation in the house. Where this is the case, as the Blessed Sacrament will not be before us, it may help to stimulate our fervor if we substitute some devotional picture or statue of our Lady and Child, or the Sacred Heart, or the Crucifixion. If at all possible, spiritual writers rec-

commend a kneeling posture. To kneel all the time during meditation every day is certainly a trial of the flesh. On the other hand, too comfortable a posture, taken up without necessity, may mean a continuous fight against drowsiness, nodding head and closing eyes. It is evident that morning meditation is a discipline, and that it involves a considerable amount of mortification and self-denial. This is all to the good, because a priest's life can be a very pleasant and comfortable life, and the acceptance of all the conveniences and comforts that may be ours, and that are very often forced on us by the people, would make us like Hannibal's soldiers after the winter spent at Capua. The discipline of morning meditation is a corrective, and helps us to be able to read without blushing the words of our Master: "If any man will come after Me, let him deny himself" (Matt., xvi. 24).

ONE REASON FOR THE NEGLECT OF MENTAL PRAYER

If meditation is neglected, perhaps the real explanation is that many people have a wrong idea of the kind of meditation suited to them. The origin of the error would seem to be this. In the seminary, when students are taught to meditate, they receive an instruction on mental prayer sufficient to give them a start. This elementary instruction, suitable as it may be for the needs of the students at the time, is not supplemented later on, so that right up to the time of ordination a man is making use of a method of prayer that he has quite outgrown. The elementary instructions on meditation seek to give to the beginner an opportunity of making himself familiar with the great truths of religion, and with this end in view the intellectual or meditative aspect of mental prayer is stressed. The seminarist gets the idea that meditation is more or less of a serious intellectual study of supernatural truths, a sort of pious proving of theses in philosophy and theology. Again, great stress is laid on the necessity of making the meditation practical, by forming some resolution applicable to our conduct, so that beginners get the idea that the meditation is not a success if it does not end up in a resolution. A book of set meditations is recommended, and the process of use is as follows: a meditation is read over in the evening; and next morning, after the introductory acts of faith, contrition and prayers for light and help, a second read-

ing takes place. Then comes the intellectual recalling of the points, followed by ejaculatory prayers and affections arising out of the subject, and crowned by a resolution. Most of the time is given to the intellectual recalling of the points.

Priests who have been introduced to mental prayer thus far and no farther, are not likely to keep up the practice. That Book of Meditations for every day in the year loses its savor. The effort to remember the points in ready-made meditations, which do not suit the individual soul, is too great. We are likely to remember and ponder over in our minds only what interests us, and which of us could be interested in three hundred and sixty-five meditations made by someone else? Such a system of meditation is unsuitable for priests. The intellectual foundation for meditation is admirably supplied during the course of philosophy and theology. It is not necessary to rehearse it in every meditation. For beginners, who have not yet been through the seminary course, it is necessary, but only to fix their minds and to supply material for their conversation with God. It is a means to an end. And the end is prayer. Besides, it is a mistake to restrict a person's liberty in making his meditation in the way that suits him best. No two of us are alike. We have our personal traits, our likes and dislikes; some of us are orderly, some free and easy; some of us are inclined to intellectual speculation, and some of us are emphatically not. All these characteristics will be reflected in our prayer. It is like different people who go out for a walk. Some decide where they will walk to, and take and keep to the main road all the way. Others go out for a walk, and keep to the road for a short time. Then they turn into a field, are attracted by a brook, sit down and pick some flowers, climb a little hill to have a look out over the country, and then find that the time has slipped by, and that they must return home.

THE REMEDY

The seminarian's method of meditation must be discarded, when it no longer serves its purpose. By the time he was ready for ordination, the priest had spent six or seven years assimilating and storing in his mind all the great truths of religion. He now knows them and believes them. He has weighed them and pondered them

so often that they are intimately present to him. It would be folly for him in his meditation to keep up the same process that was necessary before these truths had sunk into his mind. It would only give rise to tediousness, if every morning he had still to convince himself intellectually of some truth, and then propose the practical consequences to his will. After all the years of preparation, he is now in a position to give the whole time of meditation to prayer. But he must learn this theoretically. He must be convinced that meditation is but the first rung of the ladder, and that he is expected to climb. This is easily proved from the writings of the best authorities. In his "Praxis Confessarii" (chapter 10), St. Alphonsus writes as follows: "Oportet autem advertere, orationis mentalis profectum non solum nec tam consistere in meditatione, quam in affectibus faciendis, in supplicando et in sibi proponendis agendis." In the Second Part of St. Francis de Sales' "Introduction to a Devout Life" (chapter VIII), we read: "Il vous arrivera quelquefois qu'incontinent après la preparation, votre affection se trouvera toute émue en Dieu: alors, Philothée, il lui faut lâcher la bride, sans vouloir suivre la methode que je vous ai donnée; car bienque pour l'ordinaire, la consideration doit précéder les affections et resolutions, si est-ce que le Saint-Esprit vous donnant les affections avant la consideration, vous ne devez pas chercher la consideration, puisqu'elle ne se fait que pour émouvoir l'affection." The same teaching is found in all the modern writers on Prayer—e.g., "La Vie Spirituelle et l'Oraison" by a former Abbess of Solesmes (chapter XI); "The Degrees of the Spiritual Life" by Canon Saudreau, in the section on Affective Prayer. From "The Ways of Mental Prayer" by Lehodey we take the following: "To be acquainted with meditation alone, the method of which we have just described, would be regrettable. As time goes on and we make progress, we shall feel drawn to a more simple form of prayer, in which the mind begins to be silent in order to let the heart speak" (chapter VIII).

Affective Prayer is easier than Meditation, but it requires to be constantly nourished by spiritual reading. Constant spiritual reading keeps the mind in the habitual state in which it can easily elicit affections, and constant spiritual reading supplies us with endless matter for our affections. On reading Canon 125, we are surprised

at first that spiritual reading is not mentioned as one of the daily exercises expected of a priest. But it is implicitly contained in the mention of mental prayer. The mental prayer suited to a priest is the prayer of affection, and this prayer languishes when spiritual reading is neglected. The Holy Scriptures and especially the New Testament are the best possible spiritual reading, and a priest by his training is in a position to derive special benefit from them. A good *Life* of our Lord will help much. Everyone is bound to know the duties of his state in life, and, as the duties of the priesthood are so sublime, yet so onerous, they will frequently be the subject of the priest's prayer. There are many excellent books on this subject. A full, sound and scholarly treatise on the Spiritual Life must ever form part of the priest's spiritual reading, and it would be hard to find a better treatise than the one already referred to—viz., Saudreau's "The Degrees of the Spiritual Life." Finally, in addition to the Lives of the Saints, there is the Liturgy. We priests are fed on the liturgy. The Missal, the Breviary, the Ritual and the Martyrology are our daily spiritual fare, and they supply us with a rich, varied and inexhaustible menu for our daily spiritual nourishment. It is a menu most suited to our state, for these are the official books of the priesthood. If we make good use of them, our meditations cannot fail to benefit.

FATHER MCGEE'S "YAWN"

By W. W. WHALEN

I

Tourists had found out Father McGee's parish, modestly hidden away in the mountains. That parish of his was like a spiderweb, extending far and wide, but here and there was a heedless, naughty butterfly summering in its domain. The butterflies didn't all look on Father McGee as a benefactor. Ofttimes his sermons were too sharp, when curiosity brought the moths within range of his flaming pulpit. He told truths in an age when the truth isn't popular.

To accommodate the ever-motoring summer folk, a large inn was thrown up with Aladdin-palace speed near Father McGee's retreat. The lake there was a favorite resort around noon on weekdays for Father McGee. Then the place was shy of swimmers, and Dennis, Father McGee's Boston bulldog, got his chance to dive and splash to his heart's content.

It was at this lake that Father McGee first ran into the boy John, popularly dubbed "Yawn". Yawn dived from the 16-foot wooden tower for the old priest's benefit, and spoke in broken English of how much he loved the lake. Dennis hated Yawn at first sight, and barked his disapproval of this Balkan stripling, frequently growling and showing his teeth. Never did Dennis profess friendship for Yawn, except in the water, when the liquid touch made man and beast akin. Dennis would swim a race with Yawn, but, just as soon as they reached *terra firma* and Dennis shook the drops from his coat, he strutted haughtily away from his water companion. Dennis' true Bostonian instinct warned him that Yawn wasn't in his class. The boy on land was afraid of Dennis, and ever and anon looked askance at the lordly little bull.

The church wasn't far away, but, as Yawn never attended Mass, Father McGee concluded he wasn't a Catholic—the more so as he saw Yawn often walking about the lake with a Lutheran preacher, who had an Irish name but not a Gaelic face. This minister, who hailed from a Protestant orphanage, was originally a nameless

waif, but had been given the Catholic surname by a zealous but none too truthful proselytizer.

Yawn was majordomo for a tubercular old man in one of the mountain bungalows. In deepest confidence, Yawn told the priest that he had smuggled himself into the country as an English sailor. Later the priest discovered that Yawn's mysterious mode of getting into the United States had been confided by him to everybody around in the same deepest confidence. Yawn recited weird tales of the World War—all his own experiences, which, however, sounded not unlike Guy Empey's now forgotten book, "Over the Top".

One evening Yawn's master died on the front porch, while the robins were singing Vespers. Yawn, with prodigal hand, burnt up everything that the house held in order to kill any lurking germs. As some of the things had great value, and could never be replaced, the relict of Yawn's dead patient went into hysterics when she counted up her bric-a-brac and tapestry losses, and lamented that she hadn't come sooner from her safe, germless city home. Yawn heard her diatribe calmly, and informed her that her husband had died of "puss on de lungs"; hence the germ danger and his Serb vigilance. With characteristic nonchalance, he at once accepted a job at the inn to do whatever work and mischief came to hand.

Then "Americanism" went to his head. The guests were kind to him, because he had a "kicked-dog" look in his eyes. Because of his foreign accent, the mistress of the inn, ambitious to lend tone to her place, appointed Yawn as her lone bellboy. But he didn't prove a success. A female preacher, with a voice like a man's and a consonant figure, was sailing downstairs, when Yawn crept by her with a jar or apple "mash" in his arms, bound for the very private apartment of a drummer. Yawn never seemed to be able to make his feet behave—a waitress said he had two left legs. The jar of mash fell with a bang, and the high heels of the female divine skidded in it. Toppling with a terrific crash, she bounced ungracefully and panting down a whole flight of stairs. She was four yards from the floor when Yawn hurried to assist her. He likewise slipped in the messy mash, and plunged down in her wake. His two left feet caught her in the small of the back, and propelled her down the remaining stairs into the lobby. The inn lost that doctrine-bearing guest.

Then, the drummer, who suffered a perpetual thirst in a land too dry for his desires, gave Yawn his two suitcases to carry from the second story. The bags were heavy, and surely it was nobody's business that among his silk shirts were carefully stored bottles of peach cordial and other tongue-tickling beverages concocted for brass-lined stomachs by the obliging mountaineers. Yawn for haste's sake came down the fire escape, but he made greater haste than he intended, for again his feet didn't work in unison again, and he and the suitcases smashed down to earth. Yawn wasn't damaged, but the silk shirts were, so much so that the drummer gave them to Yawn as a keepsake.

Then Yawn had a third bad fall. Because of his first two tumbles, this time he fell, like Lucifer, never to rise again. He lost his job at Buttons, and was relegated to the "kitchen police"—a job, by the way, he seemed to have filled in his army days.

Yawn proved to be rather an *enfant terrible* to many of the guests. He had an embarrassing way of being always in the wrong place just at the right time. A dowager, eloquent of tongue, opulent of purse and "flopulent" of figure, said she was so glad she had found the mountain inn. In this godly place, she felt so safe about her daughter, Agatha. A ribald youth remarked secretly that a young lady with Agatha's looks would be quite safe anywhere. But even godly places all over the face of the earth, like the garden of Eden, have their tempters. A middle-aged coal merchant—"an incarnation of fat dividends"—who came to the inn to celebrate his third divorce, found Agatha's youth very intriguing. Poor girl, she hadn't had so many suitors that, like Desdemona, she could have an admirer following, and not look behind just once or twice. The top of the merchant's skull had been bald many seasons before Agatha was born. Now a torrent of hair from the forehead was swept back to cover that bare, barren desert. As the years went by and vitality burnt lower, the backward flow of hair got thinner, and more and more the nakedness of the pate came candidly forth.

A moonlight rendezvous at a little summer house, with romantic roses creeping up the lattice, was rudely interrupted, when suddenly a bright light flashed in the faces of the pair. Agatha fled shrieking and terrified up on to the porch, where some belated guests tarried enjoying gossip, while still others hung over poker chips.

Yawn had taken a notion to sleep in the summer house, and the light was his accusing flash-lamp.

Next day poor Agatha was the subject of very unkind remarks, which eventually reached her fond Mamma's ears. The coal merchant hastily packed his grip, forgetting in his hurry to give the top of his head its accustomed first aid. He sent for Yawn.

"Here's ten dollars," he whispered. "Say nothing about last night."

"Oh, was dat you in dere?" said Yawn, pocketing the bill. "I didn't know you in de dark."

With lowering brow and muttered invectives, the coal dealer hurried to his car.

Yawn loved to pose, and would stand swaying on the diving tower till a crowd got nerves; then he swan-dived down. He'd scrub up the lobby, using a great deal of lye till his hands bled. From the guests he won "oodles" of pity, and his tales of the injustices heaped upon him in the kitchen were bandied about among the guests, who exercised their tongues more than they hiked or ten-nised. Some of them frowned on the unsuspecting landlady.

She, good soul, like another Martha, was too busy to take Yawn very seriously. However, she found cause to worry about his influence, when he caused a strike in the kitchen, and Yawn and her colored cook quit, leaving her with hundreds of riled tenants without coffee and hot rolls. The mistress managed to effect an armistice among her striking helpers, and Yawn, penniless and out of a job, found his way to the rectory of Father McGee. He told the old priest a tale of religious persecution—of how the Lutheran minister (who, by the bye, had once paid Yawn's board bill) tried to win him from the Catholic Church. Yawn also averred that he would have been "man-agger" of the inn but for whispering tongues that poisoned truth. He begged Father McGee to take him on as housekeeper. Poor old pastor, he wanted youth around him to bolster up his gray head. His niece, Tessie, had gone away after her marriage, and was living away out in the West. His old housekeeper, Mary, waxing weary of giving her wages to her errant son, had taken up housekeeping with her youngest offspring, and was too proud to admit she was now having a hard time of it.

So Yawn was installed at the rectory. He went to Mass every

Sunday, and passed the hour gaping at the congregation, except when Father McGee preached. Then Yawn pretended to read his prayer-book. But the quiet peace of the priest's house was oppressive to a soldier like Yawn, who had always known excitement, and he had to make frequent trips to the inn grounds and lake.

At first Father McGee found Yawn amusing. His funny breaks in English tickled the old man's ear, and many a good laugh he had after Yawn was abed. He didn't dare laugh in Yawn's presence, for the latter was sensitive to a fault. Yawn would tell how a wild cat came to the coops of his T. B. patient, and "killed him out of six hens." But Yawn, after waiting till the feline marauder had made a good meal, sallied into the coop, and murdered the beast with a pocket knife! Yawn said he hated "crossing and swearing".

In spare hours—which were frequent with Yawn—he used Father McGee's Ford as a jitney. To one tourist he sent a bill: "3 coming and 3 going at 50c a wenting are \$3.00." But Father McGee found Yawn's jitneying expensive, for the car was rarely out of the repair shop.

When his priest employer was away, Yawn feasted on a certain fowl—birds and veal being his favorite dishes. On his return, Father McGee found his housekeeper groaning. Yawn said he has shot a "big hen flying up high," of a dark-hued skin. The meal had sickened him. No wonder; the bird was a buzzard.

Water was scarce that summer, and Yawn complained that he couldn't bathe. He went to the lake to swim, but came back dry and dirty, because, he complained, there was no guest about to watch him diving. One day after a funeral, the priest heard rumors of the dead man having been seen in the cemetery the night preceding the obsequies. At first he paid no heed to the gabbling, though the buried one's reputation was bad enough to justify a *post mortem* appearance to undo deeds done in his days of nature. One sane and sober parishioner declared upon his oath that he saw a lanky spirit-white man in the midnight cemetery parading in the pouring rain. He admitted that he didn't look long before taking to his heels.

Yawn confessed that he was the spectre. The bath-tub wouldn't fill, and the warm summer shower was coaxing. He'd simply stalked out and taken a shower-bath from the skies direct. He wouldn't have been caught, if the telltale, sneaky lightning hadn't

ripped up the black breast of the heavens, and revealed Yawn promenading in the cemetery like the original stainless Adam in a garden where death was unknown.

Yawn could unfold blood-curdling tales, of which he himself was always the hero. Not only had he slain the chicken-murdering wild cat, but in Austria he had leapt into a circus cage, where a furious lion was about to devour its blond-haired trainer, and rescued the girl. Then Yawn had become the idol of the Austrian army, when he flouted an overbearing Prussian officer to his teeth. That young tyrant had gone too far, and, when he drew his sword, Yawn snatched it from his hand, broke it across his knee, and flung the pieces into a convenient river. Father McGee's scraggy eyebrows lowered reminiscently. He slowly but surely recalled a movie he had viewed with Yawn on an afternoon of dissipation—the story of a mythical kingdom, where an impossible hero had accomplished just that favorite deed of sword-smashing.

And Yawn's exit from the Austrian army was dramatic in the extreme. He dived into the river, only to be discovered by the guards. Zip! zip! zip! rained the bullets all about him. One grazed his scalp, another tickled him along the ribs. But Yawn hid behind a bunch of bushes—or bulrushes, like another Moses—till his enemies concluded he had gone to the bottom. Then, kicking out of his clothes and shoes, he swam away into Germany. How he ever got by without being arrested on his arrival at the bank as a deserter or for indecent exposure, he didn't add, and his listener didn't inquire.

Some of Father McGee's spring-bred chickens had the bad habit of staying out of the coop and roosting on the wood pile. They perched there, inviting targets for the sharp-eyed prowlers—owls, foxes and soft-stepping mountaineers. The priest suggested that they must be chased into the coop nightly till they contracted the habit. Yawn usually bowed—humble as Uriah Heep—at such suggestions, but promptly forgot the gypsying birds.

One night the priest and Yawn tried to capture the feathered open-air fiends, and had a merry chase of it. Yawn flashed his electric flashlight right and left, which didn't help the aged eyes of the priest any too well. A particularly lively and spirited cockerel gave the old priest a time of it. Just as the owner was about to clasp

his fingers of the bird's tail, Yawn shot his flashlight in the priest's face, and the old man went crashing into a stump full tilt. He barked his shins, nearly broke two fingers, and, when he revived ten minutes later, Yawn was sitting beside him on the grass whistling his version of "Barney Google".

An elderly virgin, who lived alone in a neighboring bungalow, confided to Yawn that the whip-poor-wills at night annoyed her. She then found they became worse, as if the vindictive birds heard of her fault-finding. Every night for a week, the whip-poor-wills screeched below her window, till she was tempted to return to the city. She never knew Yawn had played a practical joke on her by imitating the "goat-getting" night-bird.

One night Father McGee was surprised, in the midst of Compline, to hear his fowls clucking again on the wood pile. He was positive they had all been housed carefully in the coop, and surely they weren't making noises at this hour. He listened attentively, and sure enough again came the complaints of those giddy birds. Then the clucking abruptly ceased, and was succeeded by Yawn's terrified yowls, prayers and curses. An owl on a tree, for reasons of her own, had flung herself down on Yawn's head, to which she clung scratching and biting. The priest rushed out with a flashlight, and the winged destroyer abandoned her victim, and off with her into the woods. Yawn played fowl no more.

Yawn's vanity was displeasing to the old priest. Motorists snapped camera shots of the historic church and rectory, and few escaped Yawn posturing sillily in the foreground, or the background at least. And copies of those pictures had to be mailed in for Yawn. The house was flooded with Yawn's developed and mounted manly beauty. And it didn't make for edification to descry Yawn's skinny form in a one-piece moth-munched bathing suit standing at an open church door, like a physical culture "ad" of "Before and After Using."

The thrifty old priest and Yawn had a dispute about expenses. In Yawn's wages were included "smokes," which meant cigarettes. The priest bought the cartons wholesale, but he found packets all over the place—in the sacristy, in the cellar, in the bedrooms, under the front seat of the Ford—with only two or three cylinders missing. Then the agreement was changed. Yawn had to buy the

tobacco for himself, and at once became more careful. But he sulked about the matter.

Butter came up next as a "bone" of contention. Yawn used eight pounds a week for two persons. The priest insisted that all meats didn't need such golden fryings; that toast didn't have to appear dripping and soaked through and through, as if it were a luxurious Roman coming from an oil-soothing bath. Yawn didn't fancy such advice: if advice was in the air, he preferred to give it.

Father McGee made Yawn a present of a fountain pen—a treasure the latter had long coveted—but the summer drought that was worrying the farmers was often duplicated in that weapon. Like a sleepy schoolboy, it had to be shaken hard and often. The stiff-starched prefect of the Church Sodality was copying out letters for her pastor, while Yawn sat near writing. When she arose to depart, she discovered that Yawn had inked her white shirt every time he sprinkled with his fountain pen. Among those who didn't know him well and who judged by appearances, Yawn had the reputation of being a steady and hard workman. When anybody came in sight, Yawn would grab his broom and raise a blinding dust, which could then settle on the furniture and remain undisturbed. Nature had made Yawn a clown, without giving him enough sense of humor. After Benediction one day, Father McGee told him to empty the burning charcoal from the censer. Yawn did—into the waste box that stood outside the sacristy, and caused a small fire.

A defunct carnival company sold Father McGee a carousel for a mere song. Yawn undertook to run it, persuading the priest he knew all about the complicated mechanism of the gasoline engine. The parishioners came from far and near to see and hear the "contraption," and Father McGee arranged that the first riders should be the elders of the flock.

Wearing their best bonnets, the parish grandams mounted on lions, goats, donkeys and tail-less horses (for Dennis, the Boston bull, had plucked away no few of the scraggy, ropy appendages). The merry-go-round started off with a *mal-de-mer* swing, which startled the stomachs of the daring riders. Faster and faster the circle flew, the melody trying helplessly to keep pace with it. The music box played in staccato fashion "Old Zip Coon", but after a

while it was drowned in the sky-splitting shrieks of the riders, who couldn't be distinguished except as a dark whirl.

"Stop the machine!" roared Father McGee to Yawn who stood in the center at the pole.

Yawn pushed something wildly, but the machine raced on more madly. Finally, it died down to a standstill—because the gasoline ran out. What sights were led from the lions and other rampant animals! Proud and haughty women dismounted with their hair dishevelled and their bonnets swinging unheeded from the back of their heads. One woman's hair switch was among the huckleberry bushes. An old man had lost his spectacles. A venerable dame carried her false teeth in her hand; another set was rescued from the mud. Father McGee commiserated with the unfortunates, but the sight was too much for him. Sneaking up to his room, he shut the door, and fairly rolled with laughter. He couldn't help thinking of the funny little poem in the school reader, where the five pretty children, spic and span, went out a-walnut-hunting, and of their return, dirty, shoeless and ragged. But for weeks the flying machine was avoided as if a plague. Then it was discovered that the small wheel to run the carousel and the big wheel to drive the music box had been interchanged by Yawn. When the transfer was made, the horses galloped less, and "Old Zip Coon" and his running mates played faster and better.

Yawn rapidly developed an ingrained aversion to any sort of physical effort. He lay in bed too long, and rang the bell late for Mass, or didn't ring it at all. The priest had not only his own work to do, but Yawn's as well, and he had besides the worriment of not being able to depend on or trust his employee.

At last, Father McGee called Yawn sharply to account on a fair Sunday morning. Later, when the services were over, the old pastor found Yawn in a state of semi-collapse on a bench before the porch, sobbing out his woes and winning the sympathy of Sarah Ann Maloney, an old maid with a cheated maternal instinct, who found fault with every male in the parish, including the pastor. Father McGee might have forgiven Yawn's tearful exhibition, had he staged it before eyes other than Sarah Ann's. As he watched her go forth hurriedly though rheumatically to broadcast Yawn's suffer-

ings at the hands of his employer, Father McGee shut his teeth hard, and shut his heart harder against Yawn.

So Yawn was sick of the rectory and its rebukes, and the dusty old house and its meek pastor was tired of Yawn. Father McGee, however, had never discharged a housekeeper, and he didn't care to start "giving notice". But he was soon relieved of that necessity.

Like most priests, he was rather careless about showing his money. Once he observed Yawn watching him with eager, hungry-animal eyes. The priest smiled, for what seemed to Yawn a fortune wasn't sufficient to pay the bills, stationary and current. Then, just when the priest had a message that some of his old cronies were en route for a few days' visit, Yawn came to him hastily, and, with a guilt that the priest didn't observe, said he had to depart. He did—and a good woman left her household to get on as best it might, while she took care of the rectory's guests. Later it was discovered that Yawn had helped himself generously to the little fund in the private drawer where Father McGee stored his money for half-fare traveling.

It was wormwood to the old man. He went wearily to Yawn's room, and there found the confusion which he expected. Worn-out clothes tossed in the corner, old slippers under the bed, the moth-scarred bathing suit on the back of a chair, a "hooch"-stained silk shirt stuck behind the bureau, and foreign post cards heaped on it. But everything of value was taken; all the priest's presents to Yawn, the wrist-watch, the fountain pen, everything—except the little prayer-book, which Yawn had pleaded so hard to own. The poor little gift was sprawling on the window-ledge, charred from the forgotten butts of Yawn's cigarettes.

By accident, Father McGee found out the whereabouts of Yawn. He was working at a summer resort restaurant. The priest wrote him a kindly, though severe letter, warning him not to steal again. "If I arrested you, you understand, you'd be deported, for you are not a citizen of this country. You see what a fool you are. For a few dollars, you'd lose your splendid opportunity to become an American citizen. Let this be a warning to you."

Yawn was frightened for a whole hour, but, with his usual buoyancy soon forgot the well-meant letter. The spirit of *wanderlust*, with which he was cursed, descended on him again. He didn't have money enough for travel, his worth at the restaurant being smaller

than his wages. So one night he emptied the till. Father McGee never learnt about that. Never to this day does he know what became of Yawn.

A detective could tell that he caught Yawn giving outlandish tips and posturing before a cynical waitress in a distant town, who dubbed him a "kike or sumthin". But that typical American servitor was sport enough to slip Yawn out the back window, while the detective was sipping warmed-over soup. He traced Yawn to a mansion in the place, where he was reciting to the matron, whose acquaintance he had formed at the mountain inn, how unjustly that landlady had treated him, the unkindness and beatings Father McGee had administered—in general, how harshly the world had dealt with him. The matron had one handkerchief soaked with tears of compassion, but, before she could secure another, the man of the law had secured his prisoner.

Yawn was deported. Back from the land of the free to what awaited him in Europe, as an army deserter (though he hadn't swum that bullet-pelted river) and also the doer of some other undesirable things.

A few days after Yawn's departure, Father McGee went out into the cemetery to make his thanksgiving after Mass. The morning sun, smiling over the trees, spoke cheer. When he came to the rectory for breakfast, he found his old housekeeper grinning sheepishly at him.

"Father McGee," she said, "I've come back, if ye want me again. I thought my life needed youth about it, but it don't. The modern young 'uns is too selfish. My son got marriet, and so . . ."

There was a pause, and a choked down sob told the priest the truth. The old woman wasn't needed or wanted in the newly married couple's love nest. Will Carleton had told her story in his "Over the Hill to the Poorhouse," and the movies and Mary Carr and gelatine tears immortalized it.

"I guess youth has passed us by, Mary. Maybe, it's for the best. Your old room's upstairs waiting for you. It's so dusty that you'll be glad to take a hand at it, I know. It will give you lots of occupation, and I have a new broom. Today for dinner I'll have a love-feast of ham and cabbage. That's easy for you to prepare, isn't it? And nobody can cook it like you."

LAW OF THE CODE ON DIVINE WORSHIP

By STANISLAUS WOYWOD, O.F.M., LL.B.

SUPERVISION OF DIVINE WORSHIP BY THE LOCAL ORDINARIES

Prayers and pious exercises shall not be allowed in churches and oratories without the revision and express permission of the local Ordinary, who in more difficult cases shall submit the whole matter to the judgment of the Apostolic See. The local Ordinary cannot approve new litanies for public recitation (Canon 1259).

The supervision of public divine worship has always been one of the most important duties of local Ordinaries. Though the liturgical prayers and ceremonies are not subject to the jurisdiction of the local Ordinaries but to that of the Sacred Congregation of Rites, nevertheless the local Ordinaries are obliged to supervise the liturgical functions and insist on the exact performance of the same as prescribed by the Holy See. Other public services which are not strictly liturgical functions must be watched over by the bishops, and they are ordered by the Code to forbid prayers and pious exercises in churches and public oratories, if they learn that the prayers are not approved by ecclesiastical authority. According to Canon 1385, all books and leaflets containing prayers and devotions must be published only after approval by the competent local Ordinary, and Canon 1399, n. 5, rules that books and leaflets containing new devotions are considered forbidden if published without the approval of the competent authority, even when published under the pretext that they are for private circulation only.

If the prayers and pious exercises are published with the permission of the competent local Ordinary (cfr. Canon 1385, §2), they are considered approved, not only for the diocese of the Ordinary granting the permission to publish them, but for the whole Catholic Church. Nevertheless, every local Ordinary has the right to investigate the contents of books approved elsewhere, and forbid their use in either public or private or in both to the subjects of his territory. It is, however, advisable in such cases to refer the matter to the judgment of the Holy See lest it appear that the Church is divided, one bishop condemning what another has approved.

Litanies which are to be recited publicly may not be published with the permission of the local Ordinaries; the approval of the Sacred Congregation of Rites is required (June 29, 1882; *Decreta Authentica S.R.C.*, n.3555). Those litanies of which the Holy See has approved may be published, provided the local Ordinary has first investigated whether the new publication agrees with the official text of the litanies and has issued a statement to that effect. New litanies for private recitation may be approved by the local Ordinaries. Whether a recitation of prayers is public or not, does not depend so much on the number of persons joining the recitation nor on the presence of a priest leading the prayers, but rather on the place—that is, whether it is a church or a public oratory (cfr. Decrees of the Sacred Congregation of Rites, March 6, 1894, and June 20, 1896; *Decreta Authentica*, nn. 3820, 3916).

ECCLESIASTICAL SUPERIORS HAVE EXCLUSIVE JURISDICTION OVER EXERCISE OF DIVINE WORSHIP

The ministers of the Church must depend solely on the authority of ecclesiastical superiors in the exercise of divine worship (Canon 1260).

The divine worship is an essentially spiritual affair so that the regulation of the same is of its very nature withdrawn from the jurisdiction of the civil power. If one admits that God has established the Church for the spiritual guidance of mankind, he must admit the authority of the Church to regulate divine worship, whether public or private, and all things that are necessarily connected with that worship. The Syllabus of Modern Errors of Pope Pius IX condemns the proposition that the civil power may interfere in matters pertaining to religion, morals and spiritual government (Denziger, "Enchiridion," n.1744). The ministers of the Church must, therefore, obey the Church, and not the civil government, in the matter of divine worship, following the example of St. Peter, who was forbidden by the Jewish authorities to preach the Name of Jesus but disregarded the injunction, saying when brought before their court: "If it be just in the sight of God to hear you rather than God, judge ye." If there are special reasons why the civil government desires certain regulations, and they approach the ecclesiastical authorities in

a becoming manner, the Church will go as far as the law of God permits to accede to the requests of the government.

LOCAL ORDINARIES HAVE OBLIGATION TO PREVENT AND CORRECT
ABUSES IN RELIGIOUS WORSHIP

The local Ordinaries are obliged to see that the precepts of the sacred canons concerning divine worship are faithfully observed. They shall especially watch lest any superstitious practices are introduced into public or private divine worship or into the daily lives of the faithful, and they shall see that nothing contrary to the faith or at variance with ecclesiastical tradition or having the appearance of sordid profit-making is introduced into the religious cult. If the local Ordinary has passed laws concerning these matters for his territory, all religious, even the exempt ones, are also bound to observe them, and the Ordinary has the right to visit their churches and public oratories for the purpose of enforcing these regulations (Canon 1261).

The Supreme Authority of the Church reserves to itself the right to regulate the public divine worship and to approve the liturgical books which contain the prayers and ceremonies to be employed in that worship. The local Ordinaries are commanded to enforce the observance of the laws on the sacred liturgy published by the Holy See. Besides this duty of local Ordinaries, there is the further obligation to stop all superstitious religious practices (public or private), all forms of religious practices which are contrary to the purity of the Catholic faith and tradition, and every kind of alms or offerings at divine services which savors of irreverence to and disrespect of religion. The laws of the Holy See do indeed permit the reception of an offering for the saying of Holy Mass and on the occasion of some other sacred functions, but the local Ordinaries have the right to fix the amount of such stipends or offerings and the obligation to stop all improper exactions. Notices and appeals for offerings posted in churches and public oratories are likewise subject to supervision on the part of the local Ordinary. In matters regarding the divine worship no church or public oratory is exempt from the inspection and investigation of the local Ordinary, notwithstanding the privilege of exemption granted to some religious organizations. If the special privilege of exemption from the visitation of churches and public

oratories of religious has been granted to certain organizations, that privilege remains in force.

MANNER OF ATTENDANCE AT DIVINE WORSHIP

It is desirable that, in conformity with ancient discipline, the women should have a place in church separate from the men. The men, when assisting at divine services in church or outside, should uncover their heads, unless the recognized customs of the people of some country or nation or peculiar circumstances demand the contrary. The women should assist in modest dress and with heads covered, especially when they approach the Table of the Lord (Canon 1262).

In the United States and in many other countries, the ancient custom of the Church of having one part of the church reserved for men and the other for women, is generally not observed; the pews are occupied promiscuously by men and women. The Code does not insist on the observance of the ancient custom, and it might not be advisable for an individual bishop to insist on the separation, for it would create a strange impression if in some diocese the separation was enforced and promiscuous attendance allowed in others. Besides, where (as in the United States) the men and women have no separate places on trains and electric cars, in theatres and at other gatherings, it would be strange to insist on their separation in church.

The law of the Church demands that at sacred functions the men assist with heads uncovered, the women with heads covered, and it allows an exception to this rule for cases only where either the custom of the people considers the uncovering of the head improper (as, for instance, in China, cfr. Instruction of the Sacred Congregation of the Propaganda, October 18, 1883; *Collectanea de Prop. Fide*, II, n.1606), or where necessity requires covering the head (e.g., in services conducted in the open air under a burning sun). In the United States ladies and girls are accustomed to cover their heads even when entering a church for a visit outside of divine services. The law demands that only at religious services.

The Church insists that the women be modestly dressed when attending divine services. What is or is not modest dress, depends to a great extent on the manners and customs of times and countries. Fashions change continually, and there seems to be no better criterion

by which to judge whether or not certain dresses offend Christian modesty than that the majority of practical Catholics approve of or condemn them. It happens in some parishes that the pastor frequently inveighs against the lack of modesty of the ladies' apparel, but, judging from the effects of his invectives, it would have been better for the pastor not to speak about the matter. In any case, since the matter is not merely local (for the fashions are followed quite generally throughout the country), it is not the province of an individual priest to denounce vehemently what the great majority of bishops and priests pass over in silence.

RESERVED SEATS IN CHURCH

Civil officials may, according to their dignity and rank, have special places assigned to them in the churches, provided the laws of the sacred liturgy are observed. Without explicit permission of the local Ordinary, pews in the churches shall not be reserved for the exclusive use of any of the faithful and their families, and the Ordinary shall not consent to such a practice unless sufficient provision has been made for the accommodation of the rest of the people. In the granting of this permission for the exclusive use of a pew by some person or family, there is always the tacit condition that the Ordinary has the right for a just reason to revoke the concession at any time, no matter how long one has enjoyed the right of exclusive use (Canon 1263).

In the United States Catholic government officials are not accustomed to occupy a special, prominent place when attending divine services; at extraordinary religious functions, which are usually held outside the churches, it has been the custom to have prominent laymen occupy seats on a platform. Canon 1263, however, does not speak of such functions, but deals with functions in churches. Though a prominent place may be assigned to distinguished laymen at sacred services in church, the law of the sacred liturgy in the *Caeremoniale Episcoporum* (lib. I, cap. XIII, n.13) rules that they must stay outside the choir and sanctuary, which are reserved to the clergy.

The renting of pews by individual Catholics or families in the United States is approved by particular law (cfr. Third Plenary Council of Baltimore, n.289, Appendix, p. 231), and has been considered a necessary means for the support of the parishes. In some

places pew rent has been abolished, all the seats being freely occupied by the worshippers, but a ten cent pew rent collection is taken up apart from the general Offertory collection. In some parishes the people are requested to deposit ten cents in a collection basket at the door as they enter. If the people are not allowed to enter without paying the entrance fee, or if they are molested or insulted by the usher who has charge of the door money, the practice is against the explicit prohibition of the Third Plenary Council of Baltimore (n.288), and a more recent condemnation of that practice has been issued by the Holy See (Letter of Apostolic Delegation at Washington to the Bishops of the United States, September 29, 1911).

Finally, the Code rules that the permission granting the exclusive right of use of a seat or pew in church is given under the condition that the bishop may at any time revoke it for good cause. As in the United States the pews are rented from year to year, or by the quarter-year, there is no danger that anyone can claim by way of prescription a perpetual right to the exclusive use of a pew. The relation of a pew-holder to the corporation which owns the building is based on contract in the churches of the United States, while in England the right to a pew or seat in church is based on residence in a parish. Many cases concerning pew rights have been carried to the courts of the United States, but they have been mostly cases from pew-holders in non-Catholic churches (cfr. Zollmann, "American Civil Church Law," 414-432). The right to the use of a rented pew extends to divine services only, so that a pew holder entering the pew at any other time could be (if necessary) ejected for reason of trespass. Since it is important for a church to protect itself against undesirable persons occupying pews during divine services, pews should be rented with an express stipulation against the alienation of the right to the use of the pew and of forfeiture of the right if the pew owner by his conduct ceases to be a member in good standing with his Church. Such conditions have been upheld by the American courts.

CHURCH MUSIC

Musical compositions for the organ or other instrument or for the human voice, which contain anything lascivious or voluptuous, must be absolutely barred from church. The laws of the sacred liturgy on sacred music shall be observed. If their Constitutions per-

mit and the local Ordinary consents, religious women may sing in their own churches or public oratories when and where the laws of the sacred liturgy allow, but they must sing from a place where they cannot be seen by the people (Canon 1264).

The first sentence of Canon 1264 is taken in substance from the Council of Trent (Session XXII, *Decretum de observandis et evitandis in celebratione Missæ*). What music is lascivious or impure is difficult to judge for a person unacquainted with the secrets of that art. The non-musician would rather judge improper music as the playing of airs composed for indecent poems and other compositions. In the first thousand years of the existence of the Church the so-called plain chant was exclusively employed in the Church (cfr. Wernz, "Jus Decretalium," III, n.484). Then, the polyphonic musical compositions which had their beginning in the eleventh century were admitted into the service of the Church. Soon, however, the musical compositions became improper, and Pope John XXII severely condemned them saying: "lascivus animus vel lascivioribus delectatur modis" (*Extravagantes Communes, De vita et honestate clericorum*, cap. unic., lib. III, tit. 1). In 1564, Pope Pius IV appointed a committee of eight Cardinals to whom, besides other things, the reformation of music was entrusted. John Pierluigi Palestrina (died 1594) composed polyphonic music in the spirit of true church music, and gained approval of his work by the Supreme Authority of the Church.

New abuses, however, crept into church music, against which various Popes protested and legislated. In the nineteenth century various schools of ecclesiastical music, assisted and encouraged by the Catholic hierarchy and the Catholic laity, produced polyphonic compositions which were in harmony with the spirit of prayer and devotion that is essential to all church music. By his *Motu Proprio* "Fra le sollecitudini," November 22, 1903, Pope Pius X inculcated the true principles of church music (*Collectanea de Prop. Fide*, II, n.2182). There was one provision in the said *Motu Proprio* which more perhaps than any other created a great deal of discussion, namely, that mixed choirs of men and women for the chanting of strictly liturgical parts of the Mass or other divine offices were to be abolished. If that rule were insisted upon, many parishes would never be able to have a choir. The practical impossibility of that

ordinance soon brought the matter before the Holy See. Though the Declaration of the Sacred Congregation of Rites, January 17, 1908 (*Decreta Authentica*, n.4210), is somewhat obscure, it seems that the Holy See left the practical application of the rule against women singing in church choirs to the local Ordinaries, who should, of course, endeavor to introduce male choirs where possible.

USE OF MUSICAL INSTRUMENTS IN CHURCH

The playing of the organ is permitted for the sake of accompanying the voices in sacred chant. The piano is not permitted nor are music bands allowed, nor individual noisy instruments like drums, base drum, and similar instruments. On some special occasion with the consent of the local Ordinary a limited number of musical instruments may be played in church (*Motu Proprio* of Pope Pius X, nn.19-20). In processions outside the church the Ordinary may permit bands to play, provided no profane compositions are played (*Motu Proprio*, n.21).

HYMNS IN THE VERNACULAR AT DIVINE SERVICES

In solemn liturgical functions Latin is the official language, and therefore no hymn or song in any other language is permitted in a High or Solemn High Mass. Besides the parts of the Mass which the choir must either sing or recite, some musical composition with a Latin text approved by the Church may be rendered, after the singing or recitation of the offertory; after the *Benedictus* following the Consecration, some hymn or words in honor of the Blessed Sacrament may be also sung (*Motu Proprio* of Pope Pius X, nn.7-8).

During Low Masses hymns in the vernacular are permitted with the consent of the Ordinary (Sacred Congregation of Rites, January 31, 1896; *Decreta Authentica*, n.3880). At the exposition of the Blessed Sacrament, hymns in the vernacular are permitted, provided the *Tantum ergo* immediately before the benediction is not omitted. In the processions with the Blessed Sacrament the custom of singing hymns in the vernacular may be retained (Sacred Congregation of Rites, February 27, 1882, and October 1, 1864; *Decreta Authentica*, nn. 3537, 3124).

THE FARM EXODUS AND THE RURAL CHURCH

By WILLIAM SCHAEFERS

I

Nursing various grievances, the farmer has sought and is still seeking through political leaders a remedy that will make him prosperous and happy. As yet he has not succeeded in even beginning to better his condition through favorable legislation, and he finds that as time runs on his chances of receiving help grow less. Why? Because the exodus of farmers to the city has been so great that the agricultural vote has been reduced to the status of one vote in four. In other words, his total voting strength, his influence in politics, his place in the economical and social structure of the nation, is weakening rapidly. Accepting the present prospects, the farmer will in another year or so amount to very little in circles where legislation is arranged to serve influential groups. The rapid growth of our immense manufacturing and business communities, running parallel to the ever-weakening farming community, is reducing the farmer to the status of a mere truck farmer. The subordination of farming to the other great industries is apparent; apprehension of the future—"fear about something that goes to the heart of his existence"—is the emotion that accounts, to a very great extent, for the heavy exodus to the city. Then, too, the delights and opportunities of city life appear in an exaggerated form to the man who is disgusted with the grind and profitless toil on the soil.

II

There were almost half a million fewer people on the farms in the United States on January 1, 1926, than at the beginning of 1925. During the last six years the exodus to the city averaged nearly 200,000 annually. Only 27 per cent of our total population remains on the soil. If this cityward movement runs on unabated, we shall presently reach a point where the agricultural current will simmer down to a mere little stream; our country will be, in the main, a manufacturing nation.

III

Figures on our Catholic rural population do not as yet give more than a hint of what is going on. This is because Catholics, on the whole, have been slow to forsake the farm. Up to five years ago, the exodus of Catholic farmers to the cities was practically inconsequential. But since 1920 they have been turning to the urban centers in considerable numbers. At the present time, this exodus is heavy. Rural parishes everywhere are beginning to make mention of additional vacant pews—two, or three, or more, depending upon the localities. In German communities the exodus has been very small, as the farmers of German parentage seem to stick longest to the soil.

But, on the whole, the exodus is in motion. The country parish has never enjoyed a large growth. Country parishes that had fifty families a quarter of a century ago have about the same numerical strength today. The hope of our Catholic farming population has always been in the increase through birthrate. You find the large families in the country, where six, eight, ten, and more children per family is very common. This increase in population through a high birthrate has given the country parish vigor and strength. But, who raised these families? The "old folks"—the most illustrious of our country parishioners, a grand stock! Now, note this: the new stock, the generation now eligible for marriage, is of a different breed. They are the ones who are leading the movement to tear away from the farms. They are not of the mettle that their parents are. They are restless, city-hungry. The old farm home no longer delights them. Their parents found happiness in the sod-house, but not the present marrying generation. They are breaking away from the country. Therefore, the near future will reveal something: a big drop in the rural birthrate. This means that country parishes face the prospects of decline. Children, and more children, have made our country parishes what they are. But remove the source—parents—and you dry up the fountains of our rural parochial population. For the sake of emphasis, let us repeat here: one of the most surprising and disconcerting things in the affairs of our country parishes today is the growing unwillingness of the sons and daughters to remain on the farm, to marry and to raise children for the farms, as did the dear old folks.

IV

So far, we have not felt the shock of the rapidly decreasing population in rural America. But we are going to feel it soon. We are going to miss fathers and mothers with growing families. Our country sons and daughters will be found in the cities, where they will be father and mother of one child or two. Country youth is getting very much into the mood of enjoying city life, and in many instances are persuading foolish parents to chime in with them. Their exodus is going to create some very serious problems in our rural parishes. Besides the fact of additional vacant pews, think of the loss in vocations, the weakening of the real "family life" (whose natural habitat is the country), the added financial burdens that will crowd the dwindling parishes, the new school problems. It is hardly possible to calculate the harm that will result from the growing exodus of our Catholic farmers to the cities.

V

The village parish has more often than not escaped the consideration of ecclesiastics. For many years the village parish has been a mark for little, harmless, jocose "digs." And there has always been a line of demarcation drawn (by whom, we do not know) separating the city pastor from the country pastor, the former being considered the superior of the latter from the mere fact that the latter hailed "from the country." But consider the impropriety of such behavior; because is it not true that the Catholic countryside and its parishes are largely responsible for that peculiar steadfastness of Catholic character, the character that worships God in the manner championed by Jeremias, who exclaims: "Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it"? Has not the country done an immeasurable amount of good in breeding a widely diffusive class whose conservatism and seemingly unintelligible inertness is a puzzle, and yet most helpful in fashioning those ingredients that make for a splendid and fruitful Catholicism? Peace broods over the countryside. A sense of quiet prevails. From the church tower bells ring out in a tone that debars changes. Men and women leave humble homes; children, in their simple starched frocks troop in; inseparable are order and duty. There is no escape from the yoke of stern discipline. Here flourishes a simple life,

very little noticed by city people except to be joked about, very little valued and greatly misunderstood and underestimated. But it is this country life that has been, in the past, so powerful a factor in the formation of our American Catholic.

But now this is all rapidly passing away. Country people have suddenly ceased to be content in the country. They are altering their way of living. The prestige of a fruitful life spent on the farm has faded. Prestige is in the city. Ease, comfort, pleasure, and wages are in the city!

VI

True, the elderly country people—or, at least, the majority of them—do not want to be absorbed into the class of our own day. But they are often powerless to stop the transformation going on about them. Their own wealth, accumulated through many years of toil and saving to be distributed to their children, is not helping the budding heirs to build up a sense of responsibility. The young generation is avoiding responsibility. It is seeking the open roads in dad's car, and into the cities they go. The birthpangs of this new order of things are protracted and severe. The young folks are beginning to seek new places and new things. They learn new things. A restlessness, feverish in its many symptoms, is taking hold of them. They want to move, it seems, and to keep on moving—to cities, to big places, away from the farm. The roaring of cars along our country roads is more than a nuisance; it is an effective factor in the breaking up of the old parochial and social order of our countryside. Village life, farm life, is merging into something large materially. There is less virtue in it all.

A mistake is made by organized groups who plan to "citify the country." It is the one thing that should not be attempted. Let us try to keep the country rural. The less our country people (especially the younger set) see of the city, the better off they are, and the better for the Church. Too much stress has been laid upon the advantages of city life. We have neglected to preach the many advantages of country life—the less danger to life, the more healthy surroundings. Here is quiet and more peace, here is a simple sociability, here is independence, here is the ideal place for children, the best habitat of the family, the richest field for vocations; ideal for worshipping God,

the rural environment is also the best possible for salvation, which should be man's first concern.

A new policy should be inaugurated, a Catholic policy—purely spiritual, if you will—that seeks the most in the comforts and aids of religion. It aims to preserve the old-fashioned country life, the life that has enriched our Church beyond measure. It is the life that has never failed in giving vocations, in worshipping God faithfully and in making great sacrifices to maintain church and school. The lure of the city has endangered this life; you cannot hope to check it by picturing urban greatness and by bringing into the country what you can of the city. It is just such a method that is causing all the growing harm in the country.

VII

The material side enters most vitally into the question. But a reasoning dictated by religious motives must be the foundation of every sermon preached on this subject by pastors who are heart and soul for keeping the people on the soil. The church can less afford, for religious reasons, a numerical loss in her rural population than the nation can afford, for economical and social reasons, a loss in its agricultural population. We are facing that loss. Farmers by the hundreds of thousands are leaving the land and the foundations of the old-fashioned country life and its very powerful parochial life are breaking up. Is the kind of Catholic character nursed by that old-fashioned country life going too? If so, will the new order of things offer a substitute capable of continuing the good work of the rural parish of yesteryear, that was supported by that great stock of Catholics—the “old folks”?

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Incense and Its Use in the Liturgy

I

One of the most striking and beautiful among the many picturesque ceremonies of the Catholic Church is the burning of incense. The dullest imagination is impressed and carried away by the sight of the fragrant clouds of incense floating in the air, curling heavenwards and lifting, as it were, our own thoughts upwards to God. Although the use of fragrant herbs in the service of religion is of hoary antiquity, yet for a long time in the Christian Church incense was not generally used for purposes of worship, but was almost exclusively reserved for use at funerals. It is easy to understand that the early Christians should have felt reluctant to use in their Liturgy that which they saw daily done in honor of the false gods. How many of their number chose a cruel death rather than an easy compliance with a law which only demanded that a man should strew a few grains of incense into the censers which ever burnt before the idols? The Martyrology reminds us almost daily of the heroism of these early believers (*Cum thus adolere nollet . . .*). Tertullian speaks of incense as the favorite food of the devils, who were worshipped by the pagans under the name of gods.

Hence it is not to be wondered at if the first Christians did not at once use incense for the service of God. However, so natural and obvious is the symbolism of incense that its use was not delayed beyond the era of the Peace of the Church. But there are passages in the writings of the first three centuries which make it probable that incense was used even as early as the third century, at least locally. Incense was first used for purposes of fumigation. The people who dwelt on the shores of the Mediterranean were always fond of fragrant herbs and the odor of sweet-smelling spices. Incense was certainly used at funerals: "We certainly buy no frankincense. If the Arabians complain of this, let the Sabæans be well assured that their more precious and costly merchandise is expended as largely in the burying of Christians, as in the fumigating of the gods" (*Apolog.*,

xlii). Elsewhere, Tertullian states that "the selfsame merchandise—frankincense I mean, and all other foreign productions—used as sacrifice to idols, are of use likewise to men for medicinal ointments; to us Christians also over and above, for solace of sepulture . . ." (*De idol.*, xi). And again he asks (*ibid.*): "With what mouth will a Christian frankincense seller, if he shall pass through temples, with what mouth will he spit down upon, and blow out the smoking altars, for which he himself has made provision. . . . Let not him, indeed, if he shall have ejected a demon, congratulate himself on his faith, for he has not ejected an enemy; he ought to have easily had his prayer granted by one whom he is daily feeding [*i.e.*, by selling incense]." We gather from these texts that there existed a strong aversion to the use of incense for any purpose other than fumigation, because of the intimate connection of incense and the worship of idols: "Si me odor alicujus loci offenderit," says Tertullian, "Arabiae aliquid incendio, sed non eodem ritu, nec eodem habitu, nec eodem apparatu, quo agitur apud idola" (*De Corona.*, x).

In the same strain is the protest of Athenagoras: "And as to our not sacrificing, the Framer and Father of this universe does not need blood . . . nor the fragrance of flowers and incense, for as much as He is Himself perfect fragrance" (*Legatio pro Christ.*, xiii). And as late as the end of the fourth and the first decades of the fifth century, St. Augustine writes: "Non imus in Arabiam thus quærere, non sarcinas avari negotiatorum excutimus. Sacrificium laudis quærit a nobis Deus" (*Enarrat. in Ps. xlix*). However, Augustine only spoke for Africa, as we shall see presently.

In using incense and other spices at funerals, the early Christians did but conform to the universal practice of their time. In fact, the first authentic proofs of the use of incense are found in connection with funeral rites. But, though incense was at first used for purely practical purposes, soon another meaning became attached to it. Already at the end of the fourth century, to offer incense or spices at a funeral was considered a mark of respect for the deceased, for we find St. Ephem, the Syrian deacon, who died about 379, deprecating the offering of incense, inasmuch as he did not deem himself worthy of such marks of honor. Instead he asks that his friends should offer the incense of prayer at the altar of God. In a description of the funeral of St. Honoratus, who died in 429, St. Hilary of Arles says:

"Præolata tunc ante feretrum ipsius aromata et incensum vidimus"
(*Patrol. Lat.*, XL, col. 1269).

II

When Christianity had at last triumphed over paganism, there could be no longer any objection against the burning of incense for liturgical and ritual purposes. The use of incense was one of the chief features of the worship of the people of Israel. God Himself had laid down the ceremonial with which incense was to be burnt in His honor: "Thou shalt make an altar to burn incense . . . and thou shalt overlay it with purest gold, as well as the grate thereof, as the walls round about and the horns. And thou shalt make to it a crown of gold round about. . . . And thou shalt set the altar over against the veil, that hangeth before the ark of the testimony, before the propitiatory wherewith the testimony is covered, where I will speak to thee. And Aaron shall burn sweet-smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it. And when he shall place them in the evening, he shall burn an everlasting incense before the Lord . . ." (Exod., xxx. 1sq.). This sacrifice of incense, made up of four fragrant ingredients, accompanied the morning and evening sacrifice of the Old Law. Incense was exclusively reserved for divine worship: "What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people" (Exod., xxx. 38). This fragrant mixture of stacte, onycha, galbanum and frankincense was to be beaten into a very fine powder, and the Jews attached great importance to the fact that the smoke of the burning incense should rise in a straight column towards heaven—for it was to them, as it is to us, the outward and sensible image of the thoughts of their mind which must ascend, unimpeded, to God. *Dirigatur oratio mea sicut incensum in conspectu tuo!*

St. Luke testifies to the spiritual meaning attaching even then to the oblation of incense, when he tells us that the people stood outside the sanctuary praying, whilst Zachary was within, officiating at the golden altar of incense. In the Apocalypse incense is expressly described as a symbol of the prayers of the Saints: thus, the four and twenty Ancients are represented as falling down before the Lamb, having everyone of them harps, and golden vials full of odors, which are the prayers of the Saints (Apoc., v. 8). And again we read how

"another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all Saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel" (Apoc., viii. 3, 4).

With these examples before her, and with the danger of superstitious abuses or idolatrous practices wholly vanished, it was a natural thing for the Church to use so striking a symbol in her Liturgy. So, from the fourth century onwards, we witness a gradual introduction of incense into the ceremonies of the Church, apart from and in addition to its primitive use at funerals. For the Eastern Church we have the witness of the Apostolic Constitutions and the works of pseudo-Dionysius as to the use of incense. At Jerusalem incense was burnt at the reading of the Gospel: this we learn from the *Peregrinatio* of Etheria: "Dictis tribus psalmis, et factis orationibus tribus, ecce etiam thymiamataria inferuntur intro spelunca Anastasis, ut tota basilica Anastasis repleatur odoribus. Et tunc ibi stat episcopus intro cancellos, prendet Evangelium . . ." (Cf. Duchesne, *Origines du culte chrét.*, appendix, p. 476). In the West, the first authentic proof of the use of incense for ritual purposes may be seen in a Commentary of St. Ambrose on the Gospel of St. Luke. Explaining the words of the Gospel concerning the apparition of the Angel to Zachary, the Bishop of Milan (*Expositio in Luc.*, i): says: "Atque utinam nobis quoque adolentibus altaria, sacrificium deferentibus, assistat angelus, imo præbeat se videndum!" It is not to be denied that the cogency of this text is not universally admitted, many taking the words *adolentibus altaria* in a purely figurative sense: but there are two other texts of St. Ambrose which show that he takes the word *adolere* in its literal sense—that is, not indeed the classical sense (according to which *adolere altare* signifies placing gifts upon the altars) but as it is used in the Latin Bible: *Illi igitur emunt Christum qui bonos odores deferunt, thymiamata quo adolent altaria piæ mentis*. On all this matter the excellent article by Dom Leclercq (*Diction. d'archéol.*, s.v. *Encens*) should be consulted; the writer of these notes again takes pleasure in acknowledging his indebtedness to that marvel of assiduity and learning.

The gift of censers, or vessels for burning incense, is several times

mentioned in the *Liber Pontificalis*. Thus, St. Xystus III presented a silver censer to the Church of St. Mary Major, and even prior Constantine the Great had also given censers to various basilicas. Subsequently to this period there are countless proofs of the use of incense for the enhancing of the solemnity of the services of the Church. However, it would not seem that the altar, or the book of the Gospel, or the bishop was incensed, as is done now; all that took place was that incense was burnt in a vessel containing live coals. However, from about the ninth century we find a real censuring of altar and persons, for according to the second *Ordo Romanus*, which dates back to the beginning of the ninth century, during the *Credo* "thuribula per alteria portantur, et postea ad nares hominum feruntur et per manum fumus ad os trahitur!" The carrying out of the latter part of this rubric must have produced a wonderful spectacle! We are far from our very formal censuring of today, for then the censer was carried close to those who were censured—literally under their nose (*ad nares hominum feruntur!*), and they in their turn drew the fragrant smoke towards themselves by a motion of the hand (*per manum fumus ad os trahitur*). In the later *Ordines Romani* we find the censuring of the elements offered on the altar. The twofold censuring of the altar at Mass and the censuring at the Gospel seems to have been in use in Rome since the twelfth century. When the external cultus of the Blessed Sacrament began to take the form which it has acquired since the fourteenth century, incensation became also more frequent: in fact, according to the present discipline of the Latin Church, there can be no Exposition or Procession of the Blessed Sacrament without incense.

III

Incense is used not only at Mass (that is, a High Mass, or a *Missa Cantata*, where the privilege of using it has been granted), but is also used at the Solemn Office of Vespers and Solemn Lauds. That it was used at the Night Office in Rome in the ninth century, is learned from a notice in the *Liber Pontificalis* concerning Pope Stephen V: "Cum in basilica beati Petri . . . cerneret nocturnis laudibus vix semel thimiamatis incensum offeri, instituit ut per singulas lectiones et responsoria adoleatur." It does not follow from this that the Pontiff ordered a censuring in the modern sense of the word,

for it may be that he only meant incense to be burnt in a vessel containing live coals (that is, a stationary, not a portable censer). The custom of burning incense at Vespers and Lauds is even older than the prescription of Stephen V (who died in 891), for Gemmulus, a deacon of Rome, wrote to St. Boniface about 744: "Transmisimus . . . aliquantulum cozumbræ quod incensum Domino offeratis temporibus matutinis et vespertinis, sive dum missarum celebratis solemnias" (*Patrol. Lat.*, LXXXIX, col. 755). The solemn censuring of the altar at Vespers was inspired by the verse which follows the hymn (*Dirigatur, Domine, oratio mea, sicut incensum*, etc.) and by an association of ideas with the morning and evening sacrifice of the Jews.

The custom of carrying incense and censers at processions had not originally a purely religious character. It was done even in ordinary life, by way of showing honor to dignitaries, or as a manifestation of joy. Thus, we read in a letter of St. Cyril of Alexandria that, when the good people of Ephesus learned of the condemnation and deposition of Nestorius and the triumph of the Virgin Mother of God, they gave vent to their joy and their gratitude to the bishops by solemnly escorting them to their lodgings, women carrying censers before them (*Ep. xxiv*).

However, just as in the Old Law incense was exclusively reserved for divine worship, so does the Church look upon the burning of incense as being in a peculiar manner an act of homage to be offered chiefly to God. In this connection it is sufficient to recall to memory what the Fathers say in their homilies when they comment upon the story of the Magi. When the three wise men offered to the divine Child gold, frankincense and myrrh, they thereby made a threefold act of faith: acknowledging the infant Son of Mary to be their King, their God, and the Man of sorrows: "Ut sacramentum fidei suæ intelligentiæque manifestent, quod cordibus credunt, muneribus protestantur: thus Deo, myrrham homini, aurum offerunt regi" (St. Leo Magn., *Sermo I in Epiph.*).

Nor is the use of incense a purely symbolical act, for, since the incense is blessed and burnt to the honor of God, it becomes a sacramental. The prayers with which incense is blessed show this quite clearly. For instance, when he blesses incense before the Gospel, the priest prays thus in the Gregorian Sacramentary: "Odores cœlestis

inspirationis suæ Dominus accendat et impleat corda nostra, ad audienda, et implenda, Evangelii sui præcepta." By censuring the altar (though it has already received so wonderful a consecration at the hand of the bishop), we drive away any hidden influence of unseen powers of evil. Innocent III declares that we cense the altar for a mystical reason, because it represents Christ, but we do it also for the further motive of driving away the wickedness of the devil—*fumus enim incensi valere creditur ad dæmones effugandos*, words which Durandus repeats textually (*Rationale*, IV, 10).

We may also gather what virtue is inherent in incense duly blessed by the Church from the wording of a prayer which is recited at the blessing of a cross. When blessing the incense to be used at this ceremony, the priest prays thus: "Domine Deus omnipotens, cui assistit exercitus angelorum cum tremore, quorum servitium spirituale et ignem esse cognoscitur, dignare respicere, benedicere et sanctificare hanc creaturam incensi, ut omnes languores, omnesque infirmitates, atque insidiæ inimici, odorem ejus sentientes, effugiant, et separentur a plasmate tuo, ut nunquam lædatur a morsu antiqui serpentis, quod pretioso Filii tui sanguine redemisti" (*Rit. Rom.*, Appendix).

The wording of this noble prayer deserves careful consideration, for the symbolism and meaning of incense is here put in its true light. To burn incense, to swing a thurible, is no mere ceremonial display, but an action which drives away evil spirits. Here one is forcibly reminded of an incident in the story of Tobias, when that servant of God was commanded by the Angel Gabriel to lay up the heart, gall and liver of the fish which had endangered his life: "If thou put a little piece of its heart upon the coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them" (*Tob.*, vi. 8). Obviously the smoke of the burnt heart of a fish has no inherent power to drive away demons, but God was pleased to attach so great a virtue to so lowly an object. In like manner our grains of incense, and the fragrant clouds they emit as they are consumed in our thuribles, are endowed with a supernatural energy, so that the unseen, and for that reason most dangerous enemy of mankind is driven away and not permitted to hurt us. And not only evil spirits are driven away by blessed incense, but maladies likewise and other physical ills (*omnes*

languores omnesque infirmitates). These beneficent results may be obtained by us whenever we use blest incense with sentiments of faith and confidence in the goodness of God, who loves to display His power through such humble elements. Little do we wonder that in ages of livelier, or at any rate simpler faith, men eagerly breathed in the clouds of incense that floated in the air and drew it to themselves with their hands (*ad nares feruntur . . . per manum fumus ad os trahitur*).

The formula with which incense is blessed at a High Mass is brief, but in its terseness it admirably states the idea which first inspired the use of incense in the Liturgy, and the end to which we burn the fragrant essence: "By the intercession of the Blessed Archangel Michael, who standeth at the right side of the altar of incense, and of all His elect, may the Lord vouchsafe to bless this incense and to receive it for a sweet favor. Through Christ our Lord. Amen."

ANSWERS TO QUESTIONS

MAY EASTER WATER BE USED FOR THE SAME PURPOSES AS HOLY WATER?

. *Question:* What is the difference between Easter Water and holy water? Would Easter Water do for a sick call or for blessing rosaries, crucifix, etc.? Some priests claim that the people should sprinkle their houses and land with Easter Water, and get holy water for all other purposes. SACERDOS.

Answer: The rubrics of the Missal direct that, at the blessing of the baptismal water and before the holy oils are poured in, the priest who blesses the water should sprinkle the people with it, and other priests should take some of the same water and sprinkle the houses and other places with it. This is done in many places in Europe where the priests on Holy Saturday morning visit the houses of the Catholic people and sprinkle them with the Easter water. The Sacred Congregation of Rites (April 7, 1832; *Decreta Authentica*, n.2690) declared that, where it is the custom, the people may be permitted to take this water to their homes to use it in the same manner as the holy water. There seems to be no objection to using the Easter water for all the purposes for which the ordinary holy water may be used. Generally speaking, the Church does not want the holy water to be used for more than one week, for the Roman Missal directs that every Sunday before the High Mass the holy water is to be blessed. The Roman Ritual (Appendix, *De Benedictionibus*, 1) states that on Easter and Pentecost Sundays the "Asperges" of the people is done with the water blessed for the baptismal font on the preceding Saturday, some of the water being set aside for this purpose before the holy oils are poured into it.

IS THE BLESSING OF HOUSES RESERVED TO THE PASTOR?

Question: May an assistant priest bless a private house without consent of his pastor, and, if he does, is the blessing valid? Does he commit grave sin? May a priest bless houses outside the limits of his parish? SACERDOS.

Answer: The Roman Ritual (Tit. VIII, cap. IV) states that the blessing of houses on Holy Saturday (or any other day during the Paschal season, if it is the custom to bless the houses on such other day), is reserved to the pastor for the houses of his parishioners.

Canon 462, n. 6, of the Code also mentions this blessing among the functions reserved to the pastor.

The blessing of houses *outside the Paschal season* is not reserved to the pastor, but may be performed by any priest (cfr. *Rituale Romanum*, Tit. VIII, cap. V). This and other blessings would be reserved to the pastor in the event only that they are performed with great solemnity (*cum pompa et sollemnitate*, Canon 462, n.7). The entirely private blessing of a house may be done by any priest. Nevertheless, every priest, whether pastor or assistant, should attend to the spiritual affairs of the people of his parish only, and not of other parishes. If there is a special reason why people ask a priest from another parish to bless their house (*e.g.*, relationship, friendship, etc.), the priest should remind the people that propriety demands that they speak to their own pastor about the affair, and tell him why they invited the priest to bless their home.

As to the question whether an assistant priest or any other priest blessing the houses of people on Holy Saturday or during the Paschal season without the permission of the pastor gives a valid blessing, and how far he sins against the law of the Church, Canon 1147 of the Code states that the blessing is valid. The gravity of the infringement of the law which reserves the blessing of houses on Holy Saturday or during the Easter season to the pastor, depends on the number or frequency of the violations of this regulation, on the attending circumstances (*e.g.*, publicity, manifest spirit of opposition to the pastor), and on the willingness or unwillingness of the pastor to forego his right. Circumstances might make it grievously sinful.

BLESSING OF RELIGIOUS ARTICLES IN PRIVATE HOUSES

Question: Priests who are special members of the Society for the Propagation of the Faith have various faculties of applying indulgences (*e.g.*, those of the Way of the Cross to crucifixes, the Apostolic Indulgences to rosaries, the Brigittine and Crozier indulgences to beads) by a single sign of the Cross. May the priests bless religious articles with these indulgences in a private house? SACERDOS.

Answer: As the Church has no restrictions with regard to the place where the religious articles may be blessed, there is no objection to giving these blessings in a private house. If the faculty to bless religious articles is granted for private blessing only, the priest may not bless them publicly in a church or public oratory. Canon 1148, §2, rules that blessings are invalid, if the formula prescribed by the

Church is not employed. Beringer-Steinen say that no formula is required for the blessing of rosaries, medals, crucifixes, statues and other religious articles with the Papal Indulgences, but merely the making of the sign of the cross over the religious articles with the intention to attach the indulgences to them ("Die Ablässe," I, n. 859, Paderborn, 1921). That statement is too general; the wording of the particular concession has to be considered. For instance, in the concession of indulgences and faculties of Pope Benedict XV to the Society *A Sancti Josephi Transitu*, the faculty to bless religious articles with the Papal Indulgences states that the blessing must be given "ad formam Ritualis." In the certificate of membership the moderator of the said Society explains that the formula to be used in blessing the articles is the one given in the Roman Ritual, Tit. VIII, cap. 25 (*Benedictio Imaginum D. N. Iesu Christi, B. Mariæ V. et aliorum Sanctorum*). He further explains that the Supreme Pontiff has permitted that in an exceptional case, when he has not the Ritual at hand, the priest may bless the religious objects with the simple sign of the cross.

IS THE CHURCHING OF WOMEN A PASTORAL FUNCTION?

Question: May an assistant priest perform the ceremony of churching of women after childbirth? SACERDOS.

Answer: The Roman Ritual urges women who have given birth to a child to receive the blessing in thanksgiving to God for safe delivery. The prayers and ceremonies are to be found in the Roman Ritual, Title VII, Chapter III. The last rubric of the Ritual in Chapter III states that the pastor should give this blessing, if he himself has been requested to bestow it, and that it can be given by any other priest who is requested in any church or public oratory, informing the superior in charge of the church or oratory. The latter clause is evidently added because no stranger may perform any priestly functions in a church or public oratory without the knowledge and consent of the one in charge of these places.

MANNER OF PURIFYING CHALICE WHEN PRIEST HAS TO SAY MASS IN TWO DIFFERENT CHURCHES

Question: What is the proper method of purifying the chalice when a priest has to say two Masses in different churches? Does he use water only, or wine

and water? Pustet's *Ordo* directs him to pour into the chalice as much water as he had wine in the beginning. What is the proper time to consume the ablution at the next Mass? Is it immediately after consuming the Precious Blood, or does the priest first have a little wine poured in for the ablution and consume it, and then take the ablution of the first Mass in place of the second ablution? Is the ordinary second ablution with a mixture of wine and water omitted? SACERDOS.

Answer: The Roman Ritual (Appendix, *De SS. Eucharistia*) reprints an Instruction of the Sacred Congregation of Rites, March 11, 1858, in which the following directions are given: After the priest has consumed the Precious Blood, he says the *Quod ore sumpsimus*, then washes his finger tips in the glass with water standing at the side of the tabernacle, and says during this action *Corpus tuum*, etc. Then he covers the chalice with the purificator, paten, pall and veil. After he has read the Last Gospel, he uncovers the chalice and consumes the few drops which have collected at the bottom, pours as much water (not wine) into it as he had wine for consecration, stirs it around the inside of the chalice, and pours it into a glass over the edge from which he had consumed the Precious Blood. If he will say Mass the following day in the same church, he may leave this ablution and consume it the next day during the Mass when purifying the chalice. The Decree does not state whether that ablution is to be consumed immediately after taking the Precious Blood, but it seems proper to take it in the second ablution adding a little wine as wine and water are always mixed in the second ablution. The priest need not reserve the water with which he purified the chalice after the first Mass, but may leave in the sacristy to evaporate; or, if there is a *sacrarium*, he may pour it out to be absorbed in the earth.

In many churches the priest purifies the chalice immediately after the Communion (not after the last Gospel). The reason why the Sacred Congregation in the above-mentioned Decree directs the priest to wait with the purification of the chalice until after the Last Gospel, is evidently to allow time for the Precious Blood to settle at the bottom of the chalice, for a few drops always remain no matter how carefully the priest consumes the Precious Blood. If Holy Communion is distributed by the priest, the few remaining drops have time to settle, and it does not seem to be against the spirit of the rubrics in that case to perform the purification of the chalice after the Communion.

BLESSING OF PYX, STOLE AND VESTMENTS

Question: Who can bless a pyx or ciborium? Can any priest bless stoles and other priestly vestments? Are the oil stocks for sick calls to be blessed.

SACERDOS.

Answer: The blessing of the pyx or ciborium, and of the stole and other sacred vestments, was formerly reserved to the Bishop of the diocese, but the Code, in Canon 1304, grants faculty for these blessings to the pastor if the pyx or ciborium and the sacred vestments are to be used in the churches and oratories within his parish, to rectors of churches for their own church, and to superiors of churches of religious for their own churches and oratories. The Bishop of the diocese can delegate priests to bless these things in his diocese; the religious superior can delegate a priest of his community to bless the sacred utensils for churches subject to that superior. In some dioceses the Bishop delegates to all priests approved for confessions in the diocese the same faculty as the pastor and rector of a church have (cfr. *Statuta Synodalia Diæcesis Buffalensis*, art. 440).

The oil stocks need not be blessed, but the Roman Ritual has a formula of blessing among the blessings reserved to the Ordinary. As regards the persons who may use that formula, the same rule applies as stated above.

BAPTISM OF SICK INFANT WHO IS NOT EXPECTED TO LIVE

Question: If it is certain at the time of a private Baptism that the infant will not live to be brought to the church for the supplying of the ceremonies, shall the priest administer Solemn Baptism?

SACERDOS.

Answer: The precepts of the Code of Canon Law should be observed. Solemn Baptism in private houses is not permitted, and the local Ordinaries cannot give general permission but only in some extraordinary case (cfr. Canon 776). If Baptism is administered in a private house in danger of death, the Code states that the person is to be immediately baptized without the previous ceremonies, and after Baptism, if time permits, the ceremonies following Baptism are to be performed (cfr. Canon 759, §1).

PASTOR'S DUTY TO NON-SUPPORTERS OF THE PARISH—FUNERAL OF PERSONS WHO RENT A PEW IN A CHURCH WHICH IS NOT THEIR OWN PARISH CHURCH

Question: I heard a pastor tell his people that priests are under no obligation,

even from charity, to administer to them the last sacraments when they are in danger of death, if they did not pay pew rent and support their parish church. Is this correct? It seems to me there is at least an obligation *ex charitate*.

Certain German and Polish people who live in a country parish about six miles from the city have rented a pew in some English-speaking parish in the city. If one of these people dies while being a pewholder in that city parish, what parish is entitled to the funeral services, the parish where they have their homes or the parish where they hold a pew? SACERDOS.

Answer: To speak in the manner described is against the stern prohibition of the Third Plenary Council of Baltimore (n.292), which demands that the local Ordinaries promptly take action to punish pastors guilty of such unbecoming conduct. The Council states that it seems incredible that anything so horrible and unworthy of the priesthood (such as the refusal of the Sacraments to the dying, or refusal to go on a sick call because the person was not a contributor) should have actually happened.

Catholics belong to the parish within whose limits they have their domicile or quasi-domicile. Catholic immigrants who are not sufficiently familiar with the English language to profit by the sermons, instructions, etc., are parishioners of the language parish of their own tongue, if there is one in the place where they live. Before the Code of Canon Law was promulgated, many dioceses in the United States permitted Catholics to become parishioners of a parish outside the locality in which they resided by renting a pew in the strange parish. The Code does not recognize membership in a parish by the renting of a pew, if a person resides outside the territory of that parish. The proper pastor of the deceased is entitled to the funeral services and funeral offerings, unless the person before his death made known his desire to have his funeral services conducted by another church. If the deceased is a boy under fourteen years of age, or a girl under twelve years, they cannot choose a church for their funeral, but the parents can do so after their death (cfr. Canon 1224). In case the person chose another parish church for his funeral, a portion of the funeral offerings is due to the proper pastor from the church which was chosen for the funeral. The diocesan statutes are to determine the amount of this so-called parochial portion.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

The Impediment of Crimen

By E. J. MAHONEY, D.D.

John, a married man, has been separated from his wife, and, having moved to another district, is commonly regarded as single. On the distinct understanding of subsequent marriage, he persuades Elizabeth, a Jewess, to have illicit relations with him, and after the death of his first wife procures a dispensation from the impediment of *disparitas cultus*, and marries her in the eyes of the Church. He reveals his pre-matrimonial sin in the confessional, and hears for the first time of the impediment of *crimen*. The confessor decides that his marriage is valid from the fact that he was ignorant of the impediment.

I. Are unbaptized persons affected by the impediment of *crimen*?

II. To what extent does ignorance excuse one from this impediment?

III. Is the marriage between John and Elizabeth valid?

I. There is a threefold impediment of *crimen* which invalidates marriage: (a) between persons who, during a valid marriage, have committed adultery and promised marriage to each other or even attempted civil marriage; (b) between those who have committed adultery in similar circumstances plus conjugicide, even without a promise of marriage; (c) between those who have mutually conspired in causing the death of a partner, even without adultery (Canon 1075). Although there is a deep and natural repugnance against an adulterer marrying his accomplice, which is deepened in the two graver species of *crimen*, it cannot be said that this impediment is of the natural law. Therefore, in contracting marriage with each other, unbaptized persons are not affected by the impediment, unless it happens to be contained in the civil code of the place in which they live. Unbaptized persons are not directly subject to the laws of the Church, and, although the matter is not beyond controversy, it may be taken as the common view that their marriages are to be regulated by just civil law (cfr. Pruemmer, "Theol. Moralis," III, §651). Otherwise their unions would be altogether indetermined, which would constitute a danger to the community.

But an unbaptized person may be subject to ecclesiastical law *indirectly*, namely by reason of a contemplated marriage with a Christian. For the marriage contract, being a single entity, cannot possibly be valid for one party and invalid for the other, and the Canons frequently call attention to the fact (*e.g.*, Canons 1036, §3, 1099, §1, 2) that Non-Catholics, who would be otherwise exempt, are bound by ecclesiastical marriage laws if they contract marriage with a baptized person. There is a useful principle of farreaching importance in pre-Codex legislation to the effect that the Church, in dispensing from *disparitas cultus*, is understood to dispense also from relative impediments which are not binding on the unbaptized party, thus communicating the exemption to the baptized party (Congreg. S. Offic., Sept. 16, 1824, April 23, 1913; *Col. Brug.*, XIX, p. 122). Most of the authors hold that this extending law is still in operation, and has not been abrogated by the Codex (Ferrerres, II, §1015, 4; Pruemmer, III, §825). The reasons are based on the application of Canon 20, and on the fact that the notes to Canon 1070, dealing expressly with *disparitas cultus*, refer to the Decree of 1824. Some, however, including De Smet (a leading authority on matrimonial legislation), hold that this privilege is now abrogated, since the Codex is silent on the point, and does not include it among somewhat similar extensions in Canons 1051 and 1053 (De Smet, "De Matrimonio," §591, 4). Until the theoretical doubt is solved by competent authority, we are entitled to conclude in practice that the pre-Codex law is still in operation from Canon 15 (*Leges, etiam irritantes et inhabilitantes, in dubio juris non urgent*).

II. The element of ignorance in this case is twofold: John's ignorance of the impediment, and Elizabeth's ignorance that John was a married man. There was a fairly common opinion before the Codex that, the impediment being instituted as a penalty for crime, it was only incurred by those who had knowledge of its existence. The opposite view was always the more probable and is now quite certain from Canon 16: "No ignorance of invalidating or inhabilitating laws excuses one from observing them, unless it is expressly stated otherwise."

But Elizabeth's ignorance of John's married state is of quite a different character. Among the conditions necessary for incurring the first species of *crimen* is the condition that the sin must be a

formal act of adultery *on both sides*. If one party, therefore, is ignorant of the other's marriage, the formal element of adultery (*i.e.*, the injustice to the other married partner) is absent, and the parties though committing grave sin do not come under the terms of the impediment. This is the common interpretation, following St. Alphonsus, VI, §1036.

III. The marriage between John and Elizabeth is certainly valid, but not for the reason given by the confessor, which was based on an antiquated opinion that had some slight probability in the past, but is no longer operative. The impediment was not incurred, because full complete and formal adultery was not committed. Even though Elizabeth did know of John's married state and did incur the impediment, the opinion which holds that the dispensation from it was included in the dispensation from *disparitas cultus*, is sufficiently strong to be held in practice.

ROMAN DOCUMENTS OF THE MONTH

CREATION OF TWO NEW CARDINALS

At the Secret Consistory held at the Vatican on June 21, 1926, His Holiness Pope Pius XI announced the creation of two new Cardinals. Rt. Rev. Aloysius Capotosti, Titular Bishop of Thermæ and *Adjutor a Secretis* of the Sacred Council for the Discipline of the Sacraments, was created Cardinal Priest, with St. Peter in Chains as his titular church. Rt. Rev. Msgr. Charles Perosi, *Adressor* of the Supreme Congregation of the Holy Office, was created Cardinal Deacon with St. Eustachius as his titular church (*Acta Ap. Sed.*, XVIII, 249 sqq.).

APOSTOLIC EPISTLE ON THE BICENTENARY OF ST. ALOYSIUS GONZAGA

In this Epistle addressed to the Very Rev. Włodimir Ledóchowski, General of the Society of Jesus, the Holy Father after extending his greetings and apostolic blessing comments on the singular attraction which our divine Saviour felt towards the young. For example, He invited innocent children to flock around Him, and condemns the scandalizers of youth in terms of the utmost severity and with threats of the sternest punishments.

Inheriting this same spirit from her Founder, the Church has from the very earliest days been filled with love and zeal for the young. She has guarded their integrity of mind and body, opening schools and colleges for their literary and physical training, and approving and fostering Orders and religious societies for their proper education. She has always asserted her innate and inviolate right to provide this education, and proclaimed to the whole world that she is the sole custodian of the true doctrine of morals, the one unerring mistress of that most difficult art which is concerned with conforming man's character to the teachings of Christ.

The Holy Father then expresses his intense joy at beholding today the innumerable young people of both sexes and of every rank who so eagerly follow the guidance of their priests and bishops, seeking

to adorn their souls with Catholic doctrine and the practices of the Christian life, and laboring to assist the Church in her great object of accomplishing the amendment and salvation of mankind.

In the bicentenary of the canonization of Aloysius, the Holy Father finds a fitting occasion for again recommending this Saint as a Patron to all young people who aspire to Christ's kingdom, and as a singular example of all virtues. Ecclesiastical history shows that the majority of the souls whom the Holy Spirit inspired to exceptional innocence of life during the last two centuries, conformed themselves to the discipline of Aloysius. As a few examples, the Holy Fathers cites St. John Berchmans, Nuntius Sulpritius, Contardus Ferrinius, Bartholomæa Capitanio, and in still more recent times John Bosco and Dominic Savio.

Gonzaga's special lesson to youth is that the summit of Christian education consists in a vivid faith which realizes the nature and true import of our mortal life. To obtain this proper estimate of life, the Holy Father recommends that our youth should, in imitation of their heavenly patron, withdraw occasionally from the turmoil of earthly affairs, and devote a few days to the Spiritual Exercises.

After commenting on the "incredible innocence of the life of Aloysius, who vied with the purity of the Angels," the Holy Father deprecates the suggestions of some teachers who, aghast at the present depravity of morals, would seek a remedy in some new method of training. "Nothing good can be accomplished by neglecting those means and that discipline which, drawn from the fount of Christian wisdom and tested by the long usage of centuries, were also found most efficacious by the same Aloysius: a living faith, flight from sensual allurements, moderation and self-restraint, and the most frequent possible refreshment at the heavenly banquet."

If our youth will adopt Gonzaga as their model of chastity and sanctity, they will not only learn to repress their evil appetites, but will also avoid that fatal rock on which so many souls founder, when, imbued with a false spirit of science and an immoderate craze for liberty, they allow themselves to become tainted with mental arrogance and intellectual license. Just as Satan corrupted our first parents by great and incredible promises and seduced them into rebellion against God, he now corrupts our youth with the pretext of

freedom, and by inflating them with empty pride leads them to destruction.

After summing up the marvelous virtues which characterized Aloysius, the Holy Father concludes by solemnly confirming by his apostolic authority the choice of St. Aloysius Gonzaga as the heavenly Patron of all Christian Youth. He then continues: "Meanwhile, we greatly rejoice that the Council for the Holding and Promotion of Secular Functions, over which our Cardinal Vicar in Urbe presides, has suggested to our youth that, after devoting a certain time to sacred meditation, they shall enter into a pact to lead an upright and chaste Christian life, and that this pact be stated in a printed form, signed and confirmed as it were by oath. These signed forms are to be bound into volumes and forwarded to Rome by envoys of the youth of the entire Catholic world, and, after the Roman Pontiff has as it were ratified them, they are to be placed as a pious memorial in the church of this City, where the bones of Aloysius are venerated. No suggestion could be more opportune to incite the generous nature of our youth, whose spiritual renovation everywhere is the auspicious aim of the centenary commemoration—an aim that will be undoubtedly fulfilled. As the sponsors of matters of great importance and usefulness, we shall joyfully admit to our presence and address all the envoys of the great family of our Catholic youth who shall assemble in this City at the time proposed for the celebration. And, accompanying them in thought and soul to the sepulchre of Aloysius, we shall pray that our young people throughout the world shall experience daily the more powerful protection of their heavenly patron."

In a final paragraph the Holy Father associates St. Stanislaus Kostka with Aloysius as a most beautiful model of Sanctity and Chastity (*Acta Ap. Sed.*, XVIII, 258 sqq.).

THE CREMATION OF CORPSES

Being informed that the practice of cremating the dead was gradually developing in some regions despite the repeated declarations and ordinances of the Holy See, the Sacred Congregation of the Holy Office declares in a special Instruction that it feels it a duty again to call the attention of the Ordinaries of the world to the matter.

And, "since there are not a few even among Catholics who regard

this barbarous custom—so repugnant to Christian and even natural piety towards the dead and to the constant discipline of the Church from her earliest days—as one of the achievements of modern civil progress and public hygiene,” the Sacred Congregation vehemently exhorts the Bishops of the Christian flock to see that their flocks are properly informed that the cremation of bodies is being lauded and propagated by the enemies of the Christian name for the very purpose of preparing the way for materialism by gradually turning away men’s minds from the consideration of death and the hope of the resurrection of the body. “Consequently, although the cremation of corpses (since it is not absolutely evil) may be allowed and is in fact allowed in extraordinary circumstances where the public interest is undoubtedly involved, to allow and favor its general or regular practice is impious and scandalous and therefore gravely illicit. Rightly, therefore, has the practice been condemned and reprobated by the Supreme Pontiffs on many occasions, and most recently by the Code of Canon Law (Canon 1203, § 1).”

After citing the Decree of December 15, 1886 (*Collect. de Prop. Fide*, n. 1665), which declares that (while scandal must be avoided) the rites and suffrages of the Church were not to be denied to those “whose bodies are cremated not at their own desire but at that of others,” the Sacred Congregation stigmatizes as evidently false the opinion of those who hold that ecclesiastical burial may be licitly granted to persons who have ordered their bodies cremated, on the plea forsooth that they may possibly have retracted their perverse wish at the last moment. “Since there can be no certainty of this conjectured retraction, it evidently cannot be pleaded in the external forum.”

Needless to remark, in all these cases where ecclesiastical exercises are not allowed, the ashes may not be given ecclesiastical burial or kept in a blessed cemetery, but must be consigned to a separate place, as prescribed by Canon 1217. And, even if perchance the civil authority in its hostility to the Church exacts the opposite by force, the priests concerned must not fail to oppose this open violation of the rights of the Church, and having made due protest abstain from all intervention. Then, whenever an opportunity presents itself, let them not cease to preach in public and private the value and

sublime significance of Christian burial, so that the faithful, thoroughly acquainted with the Church's intention, will be deterred from the impiety of cremation.

Since it is not easy to accomplish the desired end without united strength, it is the wish of the Sacred Congregation that the Bishops of the various ecclesiastical regions should, whenever circumstances warrant it, assemble with their Metropolitans for discussion and counsel, and decree whatever seems more opportune. Then let them inform the Holy See regarding their counsels and their execution and effect (*Acta Ap. Sed.*, XVIII, 282-3).

BEATIFICATION OF SEVERAL VENERABLE SERVANTS OF GOD

The beatification of the following Servants of God has been announced in Apostolic Letters of May 30, June 6 and June 13, 1926: (1) the Venerable Bartholomæa Capitanio, Foundress of the Institute of the Sisters of Charity (*a Maria Infantula*); (2) the Venerable James Salez and William Sautemouche (the "Martyrs of the Holy Eucharist"), of the Society of Jesus, who were slain by the Calvinists in February, 1583, for preaching the doctrine of the Blessed Sacrament; (3) the Venerable Lucia Filippini, Foundress of the Institute of Pious Teachers (*Acta Ap. Sed.*, XVIII, 267 sqq., 271 sqq., 275 sqq.).

STATUE OF THE SACRED HEART ON THE ALTAR OF THE BLESSED SACRAMENT

The following *dubia* were proposed to the Sacred Congregation of Rites for solution:

(1) Whether a statue representing our Lord Jesus Christ with His Heart exposed may be placed on the altar wherein the Blessed Sacrament is permanently reserved—not however on the tabernacle, but behind near the wall?

And, if the answer to the above *dubium* is in the negative:

(2) Whether the above-mentioned statue may be perpetually exposed in a niche or shrine in the wall near the altar where the Blessed Sacrament is permanently reserved?

Answer: Affirmative in both cases, according to the prudent decision of the Ordinary (*Acta Ap. Sedis*, XVIII, 291).

PONTIFICAL APPOINTMENTS

The Holy Father has named His Eminence Cardinal William Van Rossum Protector of the "Catholic Students' Mission Crusade" of Cincinnati.

The Rt. Rev. Edward J. O'Dea, Bishop of Seattle, has been named Assistant at the Papal Throne.

The following have been appointed Domestic Prelates of His Holiness: Rt. Rev. Msgri. Arthur Kenny (Archdiocese of New York), Francis J. Quinn and James P. McPeak (Diocese of Syracuse), Simon Weisinger (Diocese of Columbus), John Brady (Diocese of Los Angeles), Maurice McDonald (Diocese of Charlottetown, Canada), Alexander Francis Kelly (Diocese of Peterborough, Canada).

Homiletic Part

Sermon Material for the Month of October

NINETEENTH SUNDAY AFTER PENTECOST

The Scorned Invitation

By H. B. LOUGHNAN, S.J.

"He sent his servants to call them that were invited to the marriage, and they would not come" (Matt., xxii, 3).

SYNOPSIS: *Introduction: (a) A Parable in China; (b) A Parable in Judea.*

I. The Parable of the Marriage Feast.

II. Its Meaning;

III. God Invites, instead of Compelling;

IV. A Stern Warning.

A missionary in China bears witness to this fact that it is well nigh useless to employ the same method of instruction with the children there as with whites. When teaching Europeans or Americans, one states facts clearly and briefly, and by dint of repetition gets them embedded in the memory. But the Chinese would find this attitude of passive receptivity quite uninteresting. Their children love to discover things for themselves—much as we elder children are interested in solving a problem or unraveling a puzzle. Hence in China a catechist deftly conceals a truth in the garb of a story; the children listen to this, and take much delight in finding its point or application. Later, the teacher will explain the meaning of his story, and correct or fill out the solution which his hearers have already discovered. What their interest thus prompts the children to learn, they remember much more accurately and use much more fruitfully than what is given to them ready made.

A PARABLE IN JUDEA

Now this was the method in vogue amongst the Eastern peoples, and in a particular manner amongst the Jews; and it applied to adults as well as to children. Thus, we find the prophets constantly using

the parable or story to inculcate an important truth. For example, it was thus that Nathan made David realize the enormity of his sin. Hearing a case where rank injustice was aggravated by the pettiness of its perpetrator, David blazed with anger against the sinner. "Thou art the man," said the prophet, pointing his finger at the king. David realized the enormity of his offense when he saw it illustrated by the story, and straightway began his life of lasting penance.

Christ Our Lord also taught His hearers by parables. Sometimes He explained them; at other times He did not point the moral.

THE PARABLE OF THE MARRIAGE FEAST

Now in today's Gospel which I have just read for you, we have one of the best known of Our Lord's parables. Let me first indicate how very aptly it applied to the Jews who heard the Master speaking; then we shall see that for us too it contains an important truth. But, first of all, let us note that the story or allegory does not lose its force from the fact that the customs which form its groundwork are no longer found amongst us. It matters little that kings do not now, as then, invite a whole city to a public dinner to celebrate the marriage of the heir apparent, nor send round special messengers when the festivities are just about to begin.

ITS MEANING

What was the meaning of the parable as applied to those who heard it? Christ Our Lord was speaking in the Temple on the Wednesday before He suffered. His death had already been determined upon by the Council of the Jews, and early in the morning their emissaries were standing around Him, eager to seize upon some statement which might secure His condemnation in the court of the High Priest. Seeing their hypocrisy and fixity of purpose, He foretold their punishment in the parable of the Wicked Husbandman. Enraged at its meaning which He drew from their own lips, they had to listen to yet another parable, foretelling the rejection of the Jewish nation by God and the invitation to the whole world to enter the Church. There was likewise predicted the destruction of the city of Jerusalem and the very manner in which this would come about.

And they readily saw how the parable applied to themselves. For,

in the first place, they gloried in having God for their king; they knew that He had chosen them to be the foundation of a new kingdom, over which the God-sent Messiah was to rule. The marriage feast typified the celebration of the union of the divine and human nature in that despised Man who claimed to be the Christ. Here He stood before them, fearlessly asserting His claim, and reminding them that, when God had sent His servants to warn them that this kingdom was at hand, no attention had been paid, no reverence shown them. For of old the Jews had despised and maltreated the prophets who were sent to warn and teach and instruct. Later, when the union of the divine and human nature was completed in the person of Jesus Christ, "other servants" were sent to tell them the news; foremost amongst these messengers was John the Baptist. Through the length and breadth of the land, his invitation was in every one's mouth, but still they would not come. "And again he sent other servants, saying: Tell them that were invited: Behold I have prepared my dinner; my beefs and fatlings are killed and all things are ready; Come ye to the marriage." These "other messengers" were those who preached after the Resurrection and after the Ascension, and who told how the Messiah, crucified and slain by wicked men, had indeed risen from the dead, and now reigned in His kingdom, which was the Church. These messengers were indeed "treated contumeliously," and put to death, for manacled in prison, scourged, harassed in their work by treachery, each of the Apostles and many of their early converts met their death by martyrdom.

The parable next foretold God's rejection of His chosen people and the manner in which He would destroy their proud and beautiful city. This was fulfilled to the letter in the year 70; for then the Roman army under Titus turned the city into a shambles, and the Temple and the buildings into a heap of smoking ruins, reeking with the stench of charred human flesh. Thereafter the Kingdom of the Messiah was thrown open for the world to enter. Many were called and many entered; but, when the King came to view His guests (as He does at the Judgment), He found a man without the marriage garment of grace. This guest, typical of a large class, was struck speechless at the question: "Friend, why hast thou come in here not having on a wedding garment?" And straightway he was cast into the darkness of hell, there to suffer for his effrontery towards the God who made

him and who called him to share in the eternal celebration of God's reconciliation with His human children.

GOD INVITES INSTEAD OF COMPELLING

Now let us look at a few of the interesting features of this parable. It centers around an invitation of a king. Have you ever realized how the divine condescension of God is thus manifested? In the first place, the invitation is utterly unmerited. Those who when young were baptized as Catholics, had no claim to this gift of sanctifying grace. Those who entered the Church as converts, had no just right to the first grace of the series that ended in their conversion.

Secondly, note the patience of God while He pleads with His creatures. No human friendship could stand the strain that is put upon the infinite patience and tenderness of God. For, between man and man, coldness is the inevitable result when an invitation or offer is coldly rejected or even left unacknowledged. But the eternal God does not act towards His creatures as they do to one another. When they deliberately reject His friendship and outrage His rights, He does not cease to care for them. Neither does He limit His forbearance to waiting till they come and ask for forgiveness; He Himself takes the first step in the process of reconciliation. For the very desire to regret the past and to be sincerely contrite for it, comes from God, who has been the one offended. And it is not once, but many times over that He thus acts. For the inspirations of grace are numerous, in spite of the numerous refusals. The actual grace prompting to repentance may be connected with incidents of daily life—accidents that befall others, a sermon, the chance remark of a friend. Moreover, there are special seasons of grace, such as mission times, when the patient kindness of God is more than usually active in suggesting to His children to come to Him and express their sorrow and their purpose of amendment.

A STERN WARNING

Thus, you see that the first part of the parable spoken by Our Lord has a very real application to you and me; it lets us know the condescension of God and His patience. But do not stop here. This knowledge which you have of God's character, must be filled out and completed by the truth conveyed in the latter part of the same

parable. Briefly, it is this: God is tremendously in earnest; He will not be mocked; the mills of God grind slowly, but they grind exceedingly small. In the end—and the end comes when we least expect it—He *compels* them that were invited; and obey they must, when the last messenger, the angel of death, summons them to appear before the King who has prepared an eternal reward for them. If, by coming before Him without the marriage garment of grace, they flout even this last invitation, they will be struck dumb with fear, like the man in the parable. And worse will follow—eternal gloom, eternal despair, eternal torture. God invites you to love Him. If you reject this invitation, He will compel you to fear Him. Hence make Him your friend now, who will be your judge hereafter. And “if today you hear His voice, harden not your hearts.”

TWENTIETH SUNDAY AFTER PENTECOST

Catholic Convictions

By JOHN ZELLER, C.S.S.R.

“And himself believed, and his whole house” (John, iv. 53).

SYNOPSIS: *Introduction: Difference between knowledge and conviction.*

- I. *Nature of Convictions. They are: (a) a light for the mind; (b) a light that is energizing; (c) a light that is habitual.*
- II. *Illustrations Showing the Importance of Convictions: (a) from history; (b) business; (c) ordinary life.*
- III. *Supernatural Convictions: (1) Obligation; (2) Explanation; (3) Illustration.*
- IV. *Necessity of these Catholic Convictions: (a) they concentrate our energies; (b) they intensify our energies; (c) they prolong our energies.*

We have heard the Gospel. Perhaps it seemed strange to us that we were told in two separate passages that this Ruler of the synagogue believed.

In the fiftieth verse it was said: “The man believed the word which Jesus said to him.” He believed that Our Lord would cure his son. His faith seems somewhat natural and strongly tinged with personal interest. But it did not penetrate his soul so deeply as to make him accept all of Our Lord’s teaching and boldly proclaim himself a follower of Christ. In the fifty-third verse it was said: “Himself believed, and his whole house.” Here his faith had become a practical

conviction that decisively influenced his life, and led him to stand forth before all as a confessed adherent of Our Lord.

If we would only take the pains to *examine our own faith* one moment, we might easily discover a similar aspect in our faith. Of course we believe as Catholics, and believe all that a Catholic should accept. But does our faith affect our lives? Does it possess the power to steer our life's course to its destined goal? Does it display the energy that evinces itself in consistent Catholic activity? Does it show that constancy and endurance that prompts us to hold out through thick and thin to the very end? In other words, is our Catholic faith only a thin varnish that affects our daily life but slightly? Or has our Catholic faith taken the shape of Catholic convictions that are made of sterner stuff than flimsy words and half-hearted compromises?

NATURE OF CATHOLIC CONVICTIONS

What is meant by Catholic convictions? The words are simple, but a comparison may help us. We know what we mean when we speak of convictions in ordinary life. It will be easy then to infer what the convictions of our Catholic life should be. We may explain such a conviction as a light for the mind, a light that is practically energizing, a light that is such habitually and always.

Conviction is a light for the mind, because it carries some sort of knowledge with it. It implies a principle or proposition that is brilliant, radiant, unquestionable. Usually a conviction grows gradually and ripens under pressure of mature reflection, and thus sinks its root into the very depth of our being. We would not dignify as a "conviction" such off-hand commonplaces as that two and two make four. It takes no labor to see that.

A conviction is also a light that is practically energizing. It is not the pale glamor of philosophic speculation, for mere speculation leaves us cold and numb and motionless. Speculation may possess the sparkle of the snow and the glitter of the iceberg, but nothing grows on fields of snow and mountains of ice. Our faith must produce flower and fruit, the harvest of good works. The convictions of our faith must infuse life and activity; they must be warm, stimulating, thrilling. And, in order to stimulate, they must throb with a mighty driving-power. They must bear on matters of importance—matters

that rouse deep concern. There must be great stakes at issue. Matters must be of vital interest, fundamental importance, far-reaching consequences; then they will focus all our forces and spur them on to fullest action.

A conviction must be, finally, *a light that is habitually with us*. Not the transient spark that is struck when we happen to "see into" something. There may be pleasure in that, but little of sterling activity results. Not the fleeting impression that something was well said in the Sunday sermon. That impression may elicit some smiling compliment on the way home, and then slip into the waste-basket of oblivion. Conviction is something earnest, serious, lasting. A light that clings to us as the head-light of our trains and the steady gleam of the beacon light in our harbors. A light of lights, by whose brilliance we may measure the value of all thoughts and plans.

ILLUSTRATIONS SHOWING THE IMPORTANCE OF CONVICTIONS

Illustrations abound on all sides. History points to such convictions as the secret of the success that placed the great men of past ages on their pedestal of fame. The annals of Rome point to Cato as a man dominated by the conviction that Carthage must fall. In the council hall and in the street his burning words ever flashed the same refrain: "Carthage must fall." And the power that throbbed in his soul went out from him and enthused the senate, inflamed the people, electrified the army, until Carthage fell and Rome stood alone as the mistress of the western world. Business life points to such convictions as the secret of success. How often you entered an office and saw there that shining plate with the short inscription: "Do it now!" All understand what it means. But intelligent men are not content with that. They want to act upon it. They are determined not to forget it; they keep it ever before their eyes. Everyday life points out such convictions as the secret of success. During the last war you saw such convictions formulated by wiser heads and placarded in the street-cars: "Save Meat, Wheat, Sugar!" You have seen them in our railway stations and factories: "Safety first! Safety always!" We can easily see their nature and suspect their supreme value. Have we developed such convictions in matters of faith?

SUPERNATURAL CONVICTIONS

In worldly matters we are sensible and prudent, we know how to formulate and develop and carry out our convictions. Alas, this very prudence may be turned into damaging evidence against us on Judgment Day. Not in as much as we were wise enough in business matters to achieve success, for that may be a duty of our vocation, and may be God's will for our state of life; but in so far as we were thoughtless enough in matters of soul to lead very indifferent lives, lives stained by sins and backslidings and faults of every kind. Had we the same good sense in matters of the soul as in material affairs, we would cultivate the convictions of faith that make for success in our one, eternal business—the business of our salvation.

Supernatural convictions are *the principal truths* of our Catholic faith, deeply rooted in our soul by frequent and earnest reflection. These are truly lights for our mind; for they offer us God's own thoughts and verdicts. These truths come tingling with an energy divine, for they are like so many sparks of that fire which ever blazes bright within the Sacred Heart of Jesus—sparks of love and of grace. They inspire energy, because they bring all the supreme interest of God and eternity with them. These truths may be assimilated into our being, and become part and parcel of our souls' make-up by consistent remembrance and faithful practice in our daily lives.

Read the lives of our Catholic Saints, and you will realize the value of such convictions. Were I simply to mention the name, St. Francis of Assisi; were I to ask you what was his dominant conviction, every child would feel every nerve athrill and impatiently answer: "Poverty, holy poverty." Were I to recall the name of St. Francis Xavier and ask: "What was his dominant conviction?" Every intelligent Catholic would catch the idea and answer point blank: "A zeal for souls." Were I to unfold a brief sketch of the life of St. Alphonsus, and then ask: "What was his dominant conviction?" At once all would jump to the conclusion: "God's will be done!"

NECESSITY OF CATHOLIC CONVICTIONS

St. Paul has left us a piece of excellent advice in the words: "Watch ye, stand fast in the faith, do manfully and be strengthened"

(I Cor., xvi. 13). Foster Catholic convictions and his advice will be realized.

Catholic convictions *focus all the powers of our being* upon the noblest goal: "Watch ye!" The Catholic without the convictions of his faith has nothing for which to live, but the dust of earth, the dance of worldly pleasures, the lazy hammock of a life of ease, a purse of jingling coin that only serves to make him forget his God and his soul all the more fatally. Such things are the objects of his convictions, if he have any at all—things which God denounces as vanity of vanities.

The Catholic with convictions of faith has something in view, something to watch for, that makes life worth living. Demosthenes saw the orator's laurels that lured him to labor; Hannibal saw the Italy that nerved him to cross the Alps; Columbus saw the land across the waters that bade him brave the terrors of the unknown deep.

The Catholic with convictions! Who has not heard the story of Blessed Thomas More? The threats of the king, the blood-stained scaffold, the tears of his wife, could not make him quail, for he was guided by the supreme conviction: "What will it profit a man if he gain the whole world but suffer the loss of his soul?"

Catholic convictions *infuse the enthusiasm* of activity and sacrifice: "Do manfully!" The Catholic without the convictions of his faith may be energetic in business matters, and he may not be so. One thing is certain: in the things of his Church and his soul he is at a standstill, an engine without steam, and rusting. He will drift into a mixed marriage, slip into a forbidden society, and care little about it all. He makes his Easter duty under a sense of sheer constraint. He will be cowardly enough to miss Mass of a Sunday morning, simply because he was sensual enough to be enslaved by the tawdry charms of a Saturday-night dance.

The Catholic with the convictions of his faith will be true to his God and his Church, come what may. St. Sebastian was a soldier and martyr. In him we see the strength of Catholic convictions. Bound to a stake, his body was covered with arrows and he was left for dead. He recovered. Once more he faced the tyrant and was beaten to death. To be called a man of convictions, is reckoned the highest compliment that a manly soul can wish for. To be a Catholic,

animated by the convictions of his Church, to be accounted such by Jesus Christ, was the martyr's ambition.

Catholic convictions instil those *enduring qualities* that are for us the crown of perseverance: "Be strengthened!" Daily struggles will not weaken them; contact with unprincipled men will not sap their vitality; monotony of life will not rob them of their vividness. But, as we grow in years, they will dominate our life more and more, and perhaps force the admiration of those not of the faith. At least, on our tombs can be written the words: "Here lies a man after God's heart!"

TWENTY-FIRST SUNDAY AFTER PENTECOST

Forgiveness of Injuries

By J. P. REDMOND

"So shall my heavenly Father do to you, if you forgive not every one his brother from your hearts."

SYNOPSIS: Introduction: (a) note of explanation on the King's cruel sentence; (b) our Lord speaks in terms of customs common at the time. His reasons for doing so; approval not implied.

- I. Effect of parable upon the crowd: (a) on the critical; (b) the well-disposed.*
- II. Forgiveness part of the scheme of the Redemption. God forgives Man. Redeemed man being a participator of Divine Nature, must be Godlike. Our Saviour's example.*
- III. The forgiving spirit of Christ working in the Church. Examples: the Martyrs, St. Patrick, St. John Walter.*
- IV. Misunderstandings as to meaning of forgiveness; two common instances. Bl. Juvenal Ancina.*
- V. Real nature of forgiveness: no desire for revenge, the will to do good, prayer for offenders. Forgiveness not inconsistent with punishment or justice.*
- VI. Concluding warning to the unforgiving.*

Perhaps the first thought which may strike some of us in reading the Gospel of the day is that the treatment which the King ordered to be inflicted upon the wretched debtor was inhumanly cruel. To us in these soft times it seems an appalling thing that a man with his innocent wife and children should be sold into slavery on account of his debts. Yet, if we but reflect that within living memory the debtors' prisons of Europe were a foul blot on civilization, we shall

be less surprised that still more harsh conditions prevailed in the ancient world, devoid of the leavening influence of Christianity.

At the same time we must not imagine that the kindly Saviour approved of such horrors. His hearers accepted the barbarous customs of the time as a part of everyday life, and, if Jesus chose to address them in the terms of such customs, it was only that He might drive home more forcibly one of the great principles of the New Law. Moreover, by taking an extreme case, He emphasizes the contrast between the conduct of the king and that of the ungrateful servant.

THE KING'S FIRST SENTENCE

The king was not such a hard-hearted man as at first he appears to be, otherwise he would not have yielded so readily to the miserable servant's pleadings. And this consideration suggests that, if in the first instance he dealt with the servant severely, it was because the man had got into difficulties through his own carelessness or dishonesty. The conduct of the servant shows up in shameful contrast with that of his lord. He leaves the royal presence a free man. Not only has he been spared a dreadful fate, but also relieved of an enormous burden. Before he has gone far, he meets a fellow-servant who owes him a few pence. The merciful treatment he has experienced has not softened his heart. He brutally assaults the man, and then delivers him up to a punishment almost as cruel as that from which he himself has just escaped. Terrible justice swiftly overtakes him.

THE LESSON OF THE PARABLE

The warning lesson which Our Divine Master wishes us to learn is plainly expressed in the concluding verse of the Gospel. We cannot improve upon it, but we can add a few reflections which will make it more vital to ourselves. The crowd which listened to Our Lord must have received the parable with mixed feelings. Some, no doubt, were moved to indignation, for the spirit of the parable was distinctly opposed to their traditional understanding of the Jewish law of justice. Not only towards the enemies of his race, but even towards offenders amongst his own kith and kin, the Jew was hard and vindictive. He regarded the legal prescription: "An eye for an eye, a tooth for a tooth," as the established and unquestionable order

of justice. The idea of forgiving was revolutionary; it was a sacriligious tampering with the Law. The more spiritual amongst them must have gone home searching deeply into their hearts. For did not the parable open up to them a new aspect of Almighty God?

FORGIVENESS IS PART OF THE SCHEME OF REDEMPTION

The spirit of forgiveness is intimately connected with the scheme of the Incarnation. If God became Man to redeem men from sin, to endow men with a share of divine life, to teach them to be godlike, then must men who look to Him for forgiveness of their own sins be ready to forgive the sins of their fellow-men. Our Saviour never asks us to do what He has not done Himself. He commands us to deny ourselves, to pray, to do good works, to suffer, but only after He has set us the example in His own earthly life. He who insists that, as a condition of obtaining forgiveness of our sins, we should forgive those who injure us, gave us a noble example when with His dying breath He cried to the Eternal Father to grant forgiveness to those who had so deeply wronged Him. The Church, which is Christ's mystical body, would not be true to His character if her history were not well marked with numerous instances of the practical application of the law of forgiveness. In the first place, she herself dispenses His forgiveness through the Sacrament of Penance, and in His name withholds forgiveness from those who refuse to forgive. The martyrs of the early church freely forgave those who tortured them to death, and by so doing often won their conversion. St. Patrick in his youth went through six dreary years of slavery in the midst of a people, who to the young Roman were barbarians. When at length he found freedom, far from harboring thoughts of resentment and vengeance, his one great dream was to go back to these barbarians, and lead them to Christ. When he died, his dream had been realized.

Perhaps the most touching example of all in the lives of the Church's sainted children is that of St. John Walter. This young nobleman bound himself by an oath to avenge the death of his brother who had been slain in a duel.

One day, accompanied by armed attendants, he was descending a hill near Florence, which is crowned by a famous monastery. To his savage delight he came upon his brother's murderer. The path

was steep and narrow, the man was unarmed, there was no chance of escape. John drew his sword, and advanced hot with wrath. But the wretched man flung himself on to his knees, and with outstretched arms implored mercy in the name of the Crucified, for it was Good Friday. A flood of pity swept over the soul of John. He flung away his sword, and forgave the man in these words: "I can refuse nothing in the name of Jesus Crucified, and on this day on which He died. I give you your life and my friendship. May God forgive me my sinfulness!" John then went into the monastery church, and poured out his soul in prayer before the great Crucifix, and whilst he was thanking God for the grace he had received, the figure on the cross bowed its head to thank him.

MISUNDERSTANDINGS REGARDING THE MEANING OF FORGIVENESS

Often enough quite good people are troubled in conscience for the simple reason that they do not understand what is the real nature of forgiveness. How frequently, for instance, do devout penitents reveal their fears to their confessor in some such words as these: "Father, I am afraid I have been making bad confessions. Some time ago someone did me a great injury. I cannot forget it, and I feel that I cannot forgive that person." Similarly, good people will worry because they imagine that forgiveness implies that they are bound to restore the wrongdoer to the privileged position of intimate friendship which he enjoyed before.

Now, forgetting and feeling have very little to do with forgiveness. No doubt it would be better for our own comfort of mind if after an injury we could efface all recollection, together with the soreness of wounded feeling. But human nature will not always allow us to do that. Juvenal Ancina, a holy bishop and a friend of St. Philip Neri, died in agony from poison. He refused to reveal the name of his murderer, and not only forgave him, but also prayed for him with his dying breath. His Christian conduct did not relieve his bodily suffering. We, then, need not be disturbed nor doubt the sincerity of our forgiveness of those who wound our sensibilities, even though we continue to feel sad and sore at heart.

REAL NATURE OF FORGIVENESS

For true forgiveness all that Our Saviour requires of us is that we

should rid ourselves of resentment and a desire of revenge, and that we should have the good will to render assistance to our offender in the event of his being in dire need, whether bodily or spiritual. In addition to this, we must pray for our enemy, pray especially that God may change his heart and bring him to eternal salvation.

Moreover, we must avoid the error, very common in these days, of those who imagine that forgiveness is inconsistent with punishment. The two can very well walk hand in hand, provided that the punishment is administered by one who has the right and authority to do so, and is administered not as a revenge but as a corrective. Neither should we think that by forgiving we sacrifice our claim to restitution in cases where the injury has made us the victim of injustice. The evil-doer may not profit by his wrongdoing, and justice concerns the welfare of the community.

Now, whilst we are not obliged to renew the terms of intimate friendship with one who has grievously offended us, we should do wrong to refuse the friendly advances of such a one. His advances may be signs of repentance, and at least we should accord him the external signs of courtesy. But the good Christian who strives to conform more and more to the likeness of His Master, does not content himself with doing merely what he is bound to do. It would then be more meritorious, more Christlike, if we could bring ourselves to be as kind and friendly as ever towards those who do us injury.

Those who ignore Our Lord's warning to forgive do so at their peril. How can they dare to recite His own prayer, for every time they utter the words: "Forgive us our trespasses as we forgive them that trespass against us," they utter their own condemnation?

TWENTY-SECOND SUNDAY AFTER PENTECOST

Rendering Tribute to God

By BERTRAND F. KRAUS, O.S.B., S.T.B.

"Render to God the things that are God's" (Matt., xxii. 21).

SYNOPSIS: *Introduction: Just as we must pay tribute or taxes to earthly princes and governments, we must also pay taxes to the Prince of princes.*

- I. *We must pay tribute to God by giving Him our souls: (a) by faithfully obeying God's commands, and by allowing ourselves to be guided by His Church; by attending public worship on Sundays and holidays of obligation and hear the word of God; and by observing the precepts of the Church, and taking part in her devotions; (b) by frequently receiving the Sacraments of Penance and the Eucharist.*
- II. *We must pay tribute: (a) daily; (b) weekly; (c) on special occasions at various times.*
- III. *Why must we pay tribute? To save our souls.*

In today's Gospel our Divine Saviour teaches us that we must be obedient to earthly rulers and governments, and pay them tribute—that is, the taxes that they lay on us. He also tells us that tribute must be paid to the Highest Ruler—to our Father in heaven. And, just as the piece of money on which the image and likeness of Cæsar was stamped had to be returned to Cæsar, so also our souls on which the image and likeness of God is stamped, must be returned to God. We must, therefore, dear friends, pay tribute to God by giving Him our souls.

HOW MAY WE PAY TRIBUTE TO GOD?

Let us ask ourselves the question: "How must we pay this tribute?" The answer is very simple: "By leading a good Catholic life." Such a life we can lead, first of all, by faithfully obeying God's commandments and by allowing ourselves to be guided by His Church. Let us adore God, love and serve Him. This we can best do by going to Holy Mass and hearing the word of God on Sundays and holydays of obligation. At all times good Catholics did this religious duty, even though sacrifices had to be made. Yes, in early times it was often the case that the pious Christians went from Mass to martyrdom. Yet they suffered prison, torture and death rather than give up honoring God through so holy an act. And what do we find in later times? Look at England in the sixteenth century! What great distances did the devout Catholics not go under cover of darkness to be present at Holy Mass in a lonely place! What heavy fines did they not pay, what terrible hardships, what merciless persecutions did they not suffer! And for what? That they might remain true to their God, that they might give God what is God's. What a beautiful example for us to follow! How pious, how fervent, how full of faith were they! But oh, how careless, lukewarm and negligent are we! Let us do what those heroes of the faith did. Let us

pray that a spark of their ardent zeal may enkindle in us the fire of divine love!

BY OFFERING GOD A REASONABLE FAITH

And they could also give their persecutors reasons for the faith that was in them. They could show their enemies that the Catholic faith is, as St. Paul says, a *reasonable faith*. You too can become better instructed in your holy religion by listening to the sermons and catechetical instructions that are given every Sunday throughout the year. Make use of the opportunity given you. Make use of the chance that you have. Besides, you know that "he that is of God heareth the words of God." You say that you are of God; therefore, become better instructed in your religion. Keep your faith alive in your breasts, keep yourselves free from sin and lukewarmness, be encouraged to do better—to do penance and persevere in a devout and pious life. In this way, "those who in a good and perfect heart, hear the word, keep it, and bring forth fruit in patience." St. Thomas of Villanova says that "the word of God gives to the soul many things that cannot be valued highly enough; for it keeps her from sins, enlightens, warms and strengthens her, brings healing for the sick and strength for the healthy."

Listen, too, to the commands of the Church, that pillar and ground of all truth. God gave His Church power to make laws. Therefore, the teachings and commands of the Church must be, in a certain sense, obeyed like the commandments of God, for Christ said: "He that heareth you heareth Me, and he that despiseth you despiseth Me." Thus, Catholics who eat meat on Fridays and other days of abstinence, sin not only against the Church, but also against God, and of them we may repeat Christ's words: "If he will not hear the Church, let him be to thee as the heathen and the publican."

BY PRAYER AND FREQUENTING THE SACRAMENTS

Let us also take part in the devotions of the Church—in missions, jubilees, forty hours' devotions, processions, May devotions, the Way of the Cross, and the like. We will surely reap many spiritual benefits by so doing, for God will without doubt give us many, many graces. Let us show that our faith is a lively faith, that it is not dead.

In the second place, go frequently to the Sacraments of Penance and the Holy Eucharist. The Church commands us to go at least once a year to Confession. Let us not be satisfied with this. Let us often make use of this Sacrament. If we are in the state of mortal sin, it cleanses us. If we have committed only venial sins and yet go to Confession, sanctifying grace is increased within us. Confession is indeed good for the soul. Pious Christians have always confessed frequently. Pope Clement VIII went to confession every day; St. Louis, King of France, every Friday; St. Charles Borromeo and St. Francis de Sales every week. Are we more pious than these saintly men were? Oh, no! Let us then follow their holy example. Also receive our dear Lord in Holy Communion. The Holy Masses heard and the Holy Communions received will be our greatest consolation in the hour of death. In this way we are "laying up for ourselves treasures in heaven; where neither the rust nor the moth doth consume, and where thieves do not break through, nor steal." Jesus will also be able to say to us: "You have chosen the better part that will not be taken from you."

WHEN MUST WE PAY TRIBUTE?

Let us now ask ourselves a second question: "When must we pay these taxes?" First of all, daily, by devoutly reciting our morning and evening prayers, and thanking God for the many favors and graces He has given us, and begging Him for new graces and favors. Often during the day let us send up our thoughts to God, to heaven, to eternity—if only for a moment. It is particularly profitable for us to do this in time of temptation. A single ejaculation, like "My Jesus, help!" will cause the devil to flee in terror. Make a good intention every morning by saying: "My Jesus, all that I do today will be for your greater honor and glory." Or, when beginning some new work, say: "Jesus, help me in this work which I now am going to do." Keep in mind, that "whether you eat or drink, or whatever else you do, do all things for the glory of God."

Then there is a weekly tax to be paid. Six days God has given us to work. He has kept only one day, Sunday, for Himself. This day He wants us to keep holy. It should be a day of rest from manual labor. It should be given to God by special good works, such as going to Holy Mass and hearing the word of God. There is, of course, no

better way of keeping holy the Sunday than by a worthy reception of the Sacraments, by inviting into our hearts our Blessed Lord himself.

Thirdly, we must pay taxes to God at other times during the year. I mean on feast days, holydays of obligation, and special seasons, such as Lent, Advent and Ember Days. If during these times we do what the Church commands and approach the Sacraments, we shall be doing our duty to God, we shall be paying Him the tax we owe Him. During these times especially, do good works. Pray, fast, give alms, do penance. Imitate the holy penitents, David, Mary Magdalen, and Margaret of Cortona. God will surely, as He promised, "render to every man according to his works." Let us not begrudge God the time we spend in His honor, for we shall be certain that the reward which He will give us will be "exceedingly great."

WHY MUST WE PAY TRIBUTE?

The last question that we must answer is the most important: "Why should we pay tribute to God by giving Him our souls?" The answer, dear friends, is simply this: "We give God our souls, in order that we may save them," for Jesus said: "He that will save his life shall lose it; and he that shall lose his life for My sake, shall find it." By giving God our souls, we give Him what He most desires and expects of us, for we belong to Him through the Creation, being made "to the image and likeness of God." He preserves us. He has redeemed us through His bitter passion and death—through the bloody sacrifice on Calvary. "We are indeed bought with a great price." And we are also the children of God through adoption, whereby we "cry Abba, Father," and are made heirs of the kingdom of heaven. Our soul is our most precious treasure. Let us give it wholeheartedly to God. We shall then be able to say with the Apostle St. Paul: "I know Whom I have believed, and I am certain that He is able to keep that which I have committed unto Him against that day."

When we therefore pay taxes to God by leading a good Catholic life—by faithfully obeying the commands of God and His holy Church, frequently receiving the Sacraments of Penance and Holy Communion, paying daily and weekly tribute or taxes to God—we can be sure that we return to Him the greatest that we can possibly give—namely, our soul. Our soul is the pearl of great price. Do not

cast it before swine. Do not give it to Satan by leading a sinful life, but resolve to give it to God, for in giving God our soul we save it for ourselves. And we know that an eternity of heavenly happiness is in store for us. We need not fear the day of judgment, for, when we enter into eternity, Jesus will receive us with open arms, will lovingly embrace us, and we shall hear from His sweet lips the consoling words: "Thou good and faithful servant, enter into the joy of the Lord." Amen.

TWENTY-THIRD SUNDAY AFTER PENTECOST

Feast of Our Lord Jesus Christ, The King

By RIGHT REV. MSGR. VICTOR DAY

"He shall be great, and shall be called the Son of the most High. . . . And of His Kingdom there shall be no end" (Luke, i. 32-33).

SYNOPSIS: I. Institution and celebration of the Feast.

II. Meaning of the Kingship of Christ.

(1) Christ is King as God.

(2) Christ is King as God made man: (a) because of the hypostatic union; (b) because of the supereminence of His mind over all created minds; (c) because He is the Truth; (d) because of His dominion over the wills of men; (e) because of His love, meekness, kindliness.

(3) Christ is King by right of conquest.

III. Kingly Powers of Christ: (1) legislative; (2) judicial; (3) executive.

IV. Universality of the Kingship of Christ.

V. Christ not a temporal ruler, but the spiritual King of society. Duties of civil society to its Spiritual King.

VI. Kingship of Christ not a new doctrine.

VII. Reasons for Letter of Pope on the Kingship of Christ and for the institution of the Feast.

VIII. May this Feast bring to mankind "the Peace of Christ in the Kingdom of Christ!"

As the world knows, our Holy Father Pius XI recently established an annual "Feast of our Lord Jesus Christ, the King." The Encyclical Letter establishing the Feast was given out at St. Peter's, Rome, on December 11, 1925. The feast is to be celebrated everywhere yearly on the last Sunday of October, and the express purpose of this feast is the promotion of "the Peace of Christ in the Kingdom of Christ." It is the wish of the Holy Father that the faithful be instructed fully as to the nature, meaning, and importance of the Feast.

MEANING OF THE KINGSHIP OF CHRIST

Now, what do we mean by the Kingship of Christ? Why is Christ called King? Christ is King, first, as God—because, as God, He is the Creator, Preserver, and Ruler of the universe and of all persons and things contained therein. This was the kingship St. Paul had in mind when he exclaimed: “To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever, Amen” (I Tim., i. 17).

Christ is King, secondly, as God made man—in other words, because of the personal union of His human and His divine nature in the person of the Son of God. This personal union of the divine and human nature in Christ raises Him at once over all creatures, and makes Him their King.

Again, Christ is King by reason of the supereminence of His mind over all created minds. A tree rising above all other trees, is called the king of the forest. A writer surpassing his fellow-writers is styled the king of writers. An orator excelling all other orators is proclaimed the king of orators. The mind of Christ, by its keenness and the vastness of its knowledge, rises immeasurably above all created minds, above the minds of angels and men. Therefore, Christ, the God-man, by His mind is a King of all created minds, King of angels and men.

Christ by His mind is King of all men also because He is the Truth; and, as such, He should be sought and welcomed by all men, and allowed to reign in and over their minds as King.

Christ as God-man is King of men because of His dominion over their wills. Christ, indeed, received power to command men, and man is in duty bound to obey: “All power is given to Me in Heaven and on earth” (Matt., xxviii. 18). Christ, the God-man, is King of men because by His invisible inspirations, whenever He wills, He influences our free wills in such an efficacious way as to make us carry out His desires, no less than His commands.

But Christ is not only King of our wills; He is also King of our hearts. He is recognized as the King of our hearts because He loved us before we existed, because out of love for us He stepped down from His throne of glory to become man, suffered and died for man, that man might again become the adopted child of God. The Christ-

man is the King of our hearts also because His divine meekness and kindness have impelled us to erect a throne to His love in our bosoms and crown Him as the King of our hearts.

Christ, then, is our King by reason of His eternal birth as the Son of God and by reason of His temporal birth as God made man. But He is also our King by right of conquest. When a general redeems a country, he becomes its king. Christ ransomed man by the shedding of His Precious Blood. He is, therefore, our King.

KINGLY POWERS OF CHRIST

Christ not only is King, but He also acts as King, exercises full kingly powers, legislative, judicial, and executive. He claimed and had and exercised and still claims, has, and exercises the legislative power of a King. Thus He said: "You have heard that it was said of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of judgment. But I say to you, that whosoever is angry with his brother shall be in danger of judgment" (Matt., v. 21-22). Christ proclaims His legislative power when He says: "You are My friends, if you do the things I command you" (John, xv. 14).

Christ explicitly claimed the judicial power when He said that the Father had given all judgment to the Son (John, v. 22). He claimed judicial power also when, referring to His coming to judge the living and the dead, He said: "Then shall they see the Son of Man coming in the clouds, with great power and glory" (Mark, xiii. 26).

Executive power, likewise, must be attributed to Christ, since it is necessary for all to obey His commands, as none can escape, evade, or break these commands without meeting the punishments with which He threatens the wicked. Executive power belongs to Christ, since the Father said to Him: "Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel" (Ps., ii. 9).

CHRIST IS THE UNIVERSAL KING

From the above considerations, it is manifest that the Kingdom of Christ extends to all men, for He created and redeemed them all, He gives command to all, He will judge, reward or punish all. He is King not only of the Jews and Christians, but also of the Gentiles: "Ask of Me," said God the Father to the Son, "and I will give Thee

the Gentiles for Thy inheritance and the utmost parts of the earth for Thy possession" (Ps., ii. 8).

This universal Kingship of Christ is explicitly asserted in the words of Leo XIII of glorious memory: "But Christ is King of men, not only when taken as individuals, but also when united in the family or in civil society, since men are no less under the power of Christ when united in the domestic or civil society than as single individuals. Christ alone is the source of individual and public welfare, for: 'Neither is there salvation in any other. For there is no other name under Heaven given to men, whereby we must be saved' (Acts, iv. 12)."

HIS RULE IS SPIRITUAL NOT TEMPORAL

The fact that Christ is King of civil society does not make Him a temporal ruler, for Christ taught the distinction between the two powers, saying: "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's" (Matt., xxii. 21). Again, when His admiring followers would take Him and make Him King, He fled into the mountain Himself alone. Finally He said to Pilate: "My Kingdom is not of this world" (John, xviii. 26).

Though Christ is not temporal ruler of civil society, He is nevertheless its King, its spiritual King. Civil society should recognize Him as its spiritual head, offer Him public reverence, enact no laws contrary to His laws. Thus, civil society has no right to declare the bond of lawful marriage broken. As King of civil society, Christ will judge the nations and reward or punish them in accordance with their deeds here on earth. There will be no opportunity to punish or reward the nations hereafter, because nations as nations will not exist in the life to come.

This teaching of the Kingship of Christ is in no way a new doctrine. It was foretold centuries before the birth of Christ by the Prophets, sung in the Psalms by the faithful people of Israel, asserted by the Angel Gabriel, proclaimed by Christ Himself.

REASONS FOR THE INSTITUTION OF THE FEAST

Our Holy Father addressed his Encyclical Letter to the world on the Kingship of Christ, not to teach a new doctrine, but because the rule of Christ over mankind has been denied; because the Church has

been refused the right which comes from the very law of Jesus Christ to teach all nations, to make her own laws for the spiritual government of her subjects; because the greater part of mankind has banished Jesus Christ and His holy law from public affairs; because an effort has been made to substitute a certain vague natural religion for the truth of the religion of Christ; because there were not wanting governments which foolishly imagined that they could do without God and covered up their lack of religion by irreligion and positive irreverence towards God. By his Encyclical Letter, the Holy Father meant to provide a very effective remedy against these blighting doctrines and pernicious practices which pervade human society.

The Holy Father did more than issue a Letter on the Kingship of Christ; he established a particular annual feast in honor of Christ our King, because the annual celebration of a feast helps the mind of the masses slowly but surely to grasp the full meaning of the doctrines of the Church, whilst Encyclicals are read only by a few educated men. The Holy Father instituted a feast in honor of Christ our King, because the annual celebration of a feast not only enlightens the mind but also appeals to the heart and impresses man's whole nature.

May the annual celebration of the Feast of Christ our King lead society back to Christ its King, and bring to much perturbed mankind "the Peace of Christ in the Kingdom of Christ."

Recent Publications

The Doctor's Wooing. By Charles Phillips. Price: \$2.25. (The Devin-Adair Company, New York City.)

Goethe declared that one reason for the greatness of Manzoni's *Betrothed* was its power "to make us harbor good thoughts." And no doubt the beautiful Italian masterpiece, with its story of humble lovers and noble causes, should have taught modern fiction writers a great deal more about the value of "good thoughts" than they seem to know. It is one of the distinctive virtues of Mr. Charles Phillips' first novel that it radiates the same kind of spiritual influence all the world has perceived in Manzoni. Though always a story, *The Doctor's Wooing* cannot help being the book of a man who has lived well and kindly; who has known that poetry begins at home; and who expresses himself concerning the varying phases of existence in words that do him honor. Thereby a substratum of solid, old-fashioned Christian philosophy is made to underlie the tangled actions of the story's characters.

These move against a scene which Mr. Phillips describes as "northern Wisconsin," but which fixes in one's mind with very little of what is known as local color. Persons native to that part of the world may suspect that the central intrigue—the defense of a mill-dam site for motives which are partly racial and partly sentimental—was suggested by an historical incident recent enough to be remembered; but, apart from this, there is nothing to indicate the kind of geographical specialization which is identified with such names as Bret Harte. This in itself is not a fault. The feeling that the story might have happened everywhere, anywhere, is likely to please readers whose imaginations have been stretched out of bounds by the endless detail of the realists. On the other hand, a critic of *The Doctor's Wooing* is almost sure to experience a sensation that the events related are not taking place on *terra firma* at all—that this is a story, and simply a story.

The events succeed one another vividly and rapidly. Rhoda Palisy, convent-bred daughter of a Polish settler, lives alone in a place hallowed by her father's grave and coveted by the wealthy neighboring mill-owner, Peter Kruger. The Polish character, in which according to Mr. Phillips there "is something mystic, almost clairvoyant," is pronounced enough in the girl. In all truth it bursts forth somewhat explosively when Rhoda, armed with her father's rifle, shoots one of Kruger's sons. This Dave, attractive enough in spite of his numerous weaknesses of character, is fond of the fiery maid, who returns his affection after a fashion. His brother, "bald-headed at thirty and to her a terrifying creature," is dominated by meannesses and passions which

amply suffice to make him the villain of the narrative. Gradually and quite gently another figure appears upon the scene—Doctor Ben Hudson, lovable and intelligent, noble and self-sacrificing. He is the kind of hero destined to capture the hearts of almost all women, but the fact is not immediately apparent to Rhoda.

There you have the elements of the story, or at least as many of them as can be set forth without ruining a prospective reader's appetite for the book. On the whole, they are well blended and served, although the inevitable roughnesses of a first novel do not fail to make their appearance. Mr. Phillips seems to write pictorially, glimpsing separate scenes as one might see them on the stage or the screen. As a result his ensembles—the moments at which his characters come together—are well arranged and dramatically effective. What seems to be missing is the underlying human, or psychological, connection that would weave them all together into one living, stirring romance. The character-study that the author does venture upon, however, is honest and sensible. There is happily none of the customary murky modern probing.

The quality of the book can be suggested best, possibly, by saying that it seems to be in love with simple things, simple people, simple motives. Rhoda tries no odd recipes for falling in love, but just does so in the time-honored, righteous, feminine way. Love of gold and power, tenderly treasured sentimental attachments, the ambition to be noble (or, as the really American phrase has it, "square")—these are the most important reasons why people in the book act as they do. They are natural and normal human beings, and, though they reveal little that is specifically Catholic about themselves, one realizes somehow that they grew and flowered on the beautiful old soil of Christendom. Such a story Mr. Phillips' style, which is colorful, musical and gentle, is admirably suited to convey. If it seems as yet to lack something in firmness and definiteness, it keeps always the whispering melodiousness so quickly called to mind by the thought of Mendelssohn's music.

As has been suggested, *The Doctor's Wooing* is a romance. Readers seem to be turning with renewed pleasure to this type of narrative after a long siege of deadening realism. And, though one may well bear in mind what such a man as William Dean Howells had to say about the mental dangerousness of fiction divorced from ordinary reality, there is no doubt that romance can enkindle enthusiasm for what is beautiful, good or true, that it can quicken noble sentiment, and that it can combine something of the art of poetry with a popular modern literary form. These are, however, random and general remarks which need not be continued with reference to Mr. Phillips' book. That very many readers will read and enjoy.

GEORGE N. SHUSTER.

The Life of the Ven. Philip Howard, Earl of Arundel and Surrey. By Cecil Kerr. Price: \$3.75. (Longmans, Green and Co., New York City.)

The Teachings of the Little Flower—St. Teresa of the Child Jesus and of the Holy Face. By Rev. Edward Garesché, S.J. Price: \$1.25. (Benziger Bros., New York City.)

Men should be honest. They should tell the truth when justice and charity demand it. And especially should the critics of books tell the truth with unswerving honesty. Most of us who have bought books on the recommendation of reviewers, have been disappointed and sometimes disgusted when we found the critic's praise undeserved or excessive. A critic should have the training and knowledge of a specialist in the department in which he presumes to set up as a critic. Sometimes the disappointment may be the fault of the reader himself, because he is educationally unfitted for appreciating the book and the critic's estimate of it. And sometimes a reader may be educationally above the book which he accepted or bought on faith in a critic's word, expecting more from it than its title promised to give. Though sobered by many disappointments, I still read book criticisms and profit by them, and now and then buy a book on faith in a critic's word. In books that relate the life story of men and women that rose above the common mediocrity around them, I expect the critic to tell me just what I may get from their story. We all want help, instruction, encouragement, and inspiration in our struggles and fortitude in our troubles. We get these in some measure from the good example of those around us, sometimes from their heartening words of discreet praise, and perhaps most often from reading the biographies of men and women who labored and endured heroically. It is, therefore, a very responsible task to review such books and to act as a guide for their expectant readers. The reviewer may be ever so competent in the special department within which he presumes to exercise his critical office, yet some allowance must be made for his personal reactions. This has probably much to do with our occasional dissatisfaction with critics whose judgments we have accepted in blind faith.

With these considerations in mind, I would not recommend to the general reader without reservation the life story of the Ven. Philip Howard by C. Kerr. The reader who seeks history rather than edification, will find what he is seeking. The unedifying part of Howard's life is described at unprofitable length, apparently for the purpose of increasing the size of the story to book dimensions. There is enough of the heroic in the second part of the "Life" on which the spirit can rest and from which it may get some edification, but it is mixed with

much matter that spoils it for the taste of the present reviewer. If I know anything about the taste and feelings of the people who are likely to be attracted by the promise of edification held out by a book with such a title, they will not be fascinated by the story, nor will their hearts be greatly warmed with religious emotions. In spite of this much qualified praise, there may be readers who will be entirely pleased with the story and feel the better and stronger for having read it, but they will be the exceptional readers and few in number. For the sake of the many who will be affected by the story as I was, and who will feel about it much as I do, it is but honest to state that Kerr's *Life of the Ven. Philip Howard, Earl of Arundel and of Surrey*, may be good history, but not very stirring spiritual reading.

I do not think that my criticism will deter many from buying this book, but I feel sure that the price of \$3.75 will effectively interfere with its sale.

"The Teachings of the Little Flower" by Father Garesché will appeal to a large number of readers and do them much good. Everyday life is so full of trials, disappointments, discontent, and bitterness, and most of us know little about the "fine art of living," though we may know much about life and be able to make a good living according to the standards of the world. We may have gone through a long and elaborate course of education, and we may have obtained degrees and gained titles; we may even be Doctors of Philosophy and of Theology, and yet make a mess of our life, because we have not studied and mastered the art of right living. Satisfaction, contentment, happiness come from being and doing rather than from knowing. There have been, and there are now, consummate teachers of the art of living, who have not earned any degree or title in the humanities of the schools. Such a teacher is the Little Flower. Her teachings warm the heart. They encourage, inspire, stimulate, strengthen, edify. The average reader is likely to fall under the spell of this charming young Saint, and to be forever grateful to Fr. Garesché for the gift of his book.

F. W.

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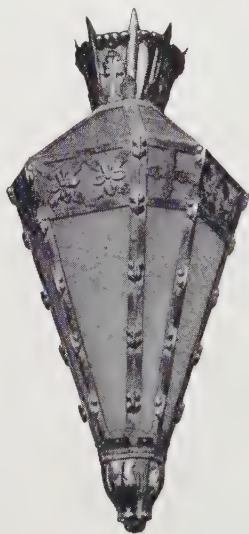
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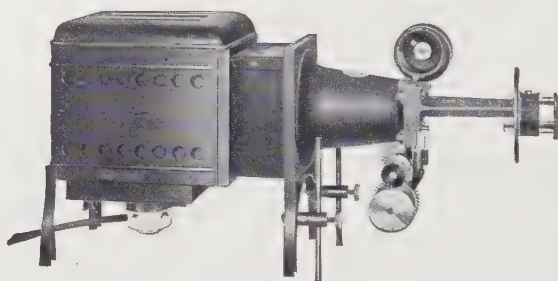
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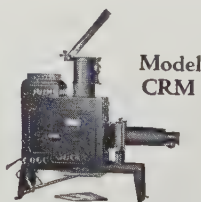
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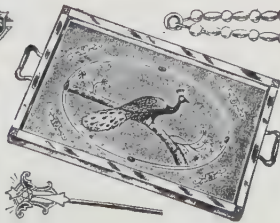
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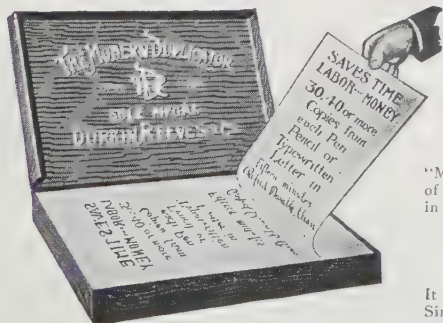
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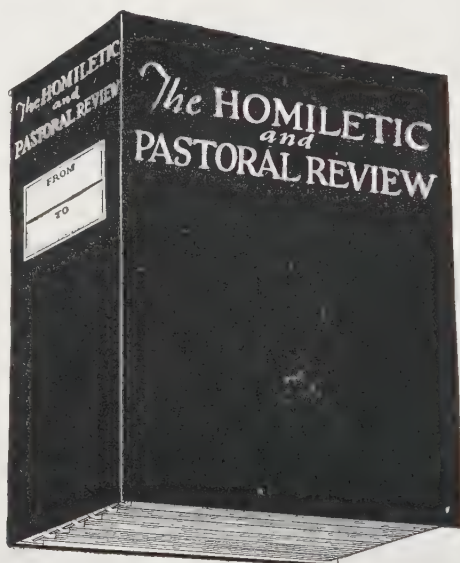
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In this investigation, Father Sheehy has broken new ground by appealing directly to the students of leading Catholic Colleges throughout the country, and urging them for the sake of the Faith and of Catholic educational progress to state frankly and fully (and *anonymously*) their reactions to the various Catholic educational agencies of today.

The outcome is a profoundly human document of such unquestionable authenticity and value that it must be taken into serious account by all engaged in the education and direction of the young.

While the general result of the investigation is a beautiful tribute to Catholic Education, many startling facts are brought to light concerning the part played by various agencies (the Sacraments, priestly influence, the home, etc.) in the religious training and character-formation of the students. The reader will find some of these answers disconcerting, but the great value of the work lies in the fact that the author gives you the students' views, whether he agrees with them or not.

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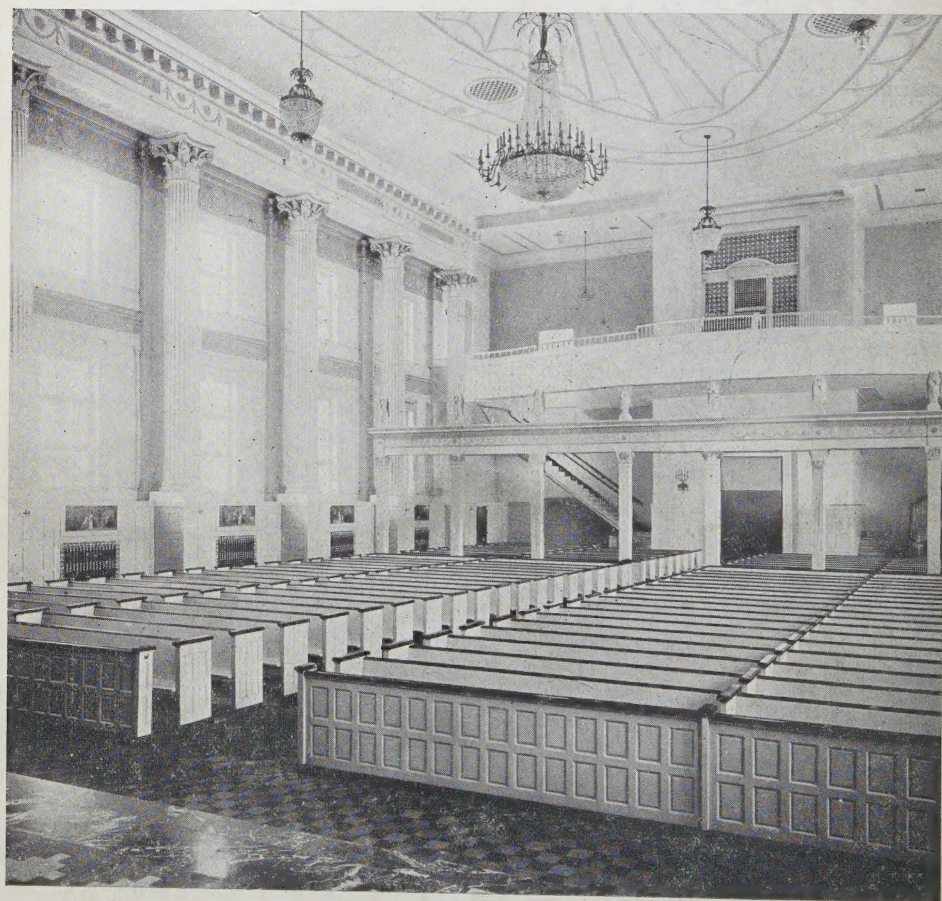
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